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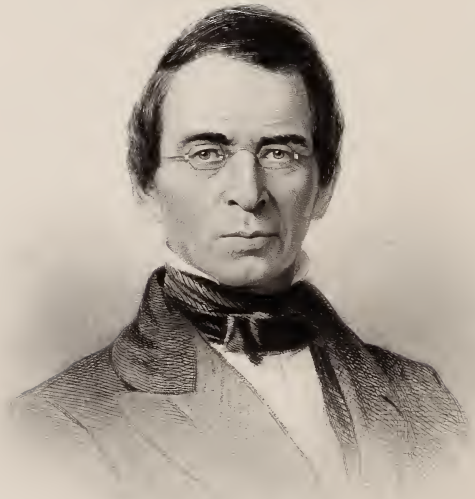

Aff'y. Yours
J. P. Fairbanks

A

MEMORIAL

OF

JOSEPH P. FAIRBANKS

BY

SAMUEL H. TAYLOR

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TO

THE SURVIVING BROTHER,

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MEMORIAL.

I.

The record of a successful and useful life is always instructive. The process and influences by which the character was formed and strengthened, the circumstances which gave it its peculiar type, the efforts put forth for the results reached, the obstacles met and overcome, and the different spheres of influence, are useful lessons for study and imitation. Character presents itself in every variety of form; it is as varied as the human countenance. The story of one life is never the measure of another. There will be points of agreement, but always points of difference. The great features may be the same, while there will be some diversity to mark the individuality of each. Every circle, be it wider or more limited, has lost some attractive name, some centre of many hopes. Such a name should not be forgotten. The good associated with it, the controlling power of which it is the representative, should be cherished and kept alive. The influence of a good man does not cease when he is laid in the grave; the great and the good just begin to live when they die. The life that before

was viewed only in its parts, in its particular acts and relations, now that all these are the representatives of a single character, of one honored name, has a deeper and more impressive interest for those who would profit by it.

The object of this Memorial is to present the character of one who aimed to do his duty; who was unwearied in his efforts to find opportunities to benefit individuals and communities; and who made his influence felt upon society in more directions and more effectively than most men in private life. The record of his life is that of a meek and lowly disciple, with little or no incident to give it interest, with no startling results, but in its unobtrusive earnestness and the breadth of its influence full of instruction and incentive.

Joseph Paddock Fairbanks was born in Brimfield, Mass., November 26, 1806, and removed with his parents to St. Johnsbury, Vt., in May, 1815. Though his parents were in humble circumstances, they were eminent for their moral worth, for a consistent and unostentatious piety, and for whatever is of good report. Their family consisted of three sons. Joseph, the youngest, was eleven years the junior of his next older brother, and was not unnaturally a favorite of his parents, for whom he had a remarkable affection and reverence, which never abated even in their extreme old age. His early youth was marked by the same gentleness, simplicity, and guilelessness which

characterized his later life. A companion thus describes his character at this period:

"Among the boys of his own age, he was always regarded with respect as well as affection. With a spirit as gentle as a woman's, and with a manner quiet and soft, he joined a manliness and decision of character, a moral courage, a resolute determination to pursue the right and shun the wrong, which always challenged the respect and admiration of his associates. He early evinced a love of the true, the pure, and the beautiful. In our boyish pastimes he shrunk from contact with coarser natures, and repelled with indignant loathing the ribald jest, the profane allusion, the licentious innuendo. I never knew him utter an untruth even playfully. His reverential regard for his parents was the subject of comment even among children of his own age."[1]

Another early companion says of him: "He was of a remarkably amiable disposition, and perfectly gentle in his manners. I do not remember that he ever received any correction at school, as the rest of us did; and I am quite sure he never deserved any. In our out-of-door sports he participated less freely than some, and was always less boisterous; and when strifes arose among us, Joseph was the peace-maker, and the protector of the injured." [2]

Yet another early associate says: "I remember

[1] Professor Milo P. Jewett, D. D.
[2] Professor Edward A. Lawrence, D. D.

distinctly that friend Jos. P., as I always used to call him, was a general favorite with the boys with whom we used to associate. His kind, affectionate, unselfish disposition made him dear to all; and while yet a boy, I think he was just as remarkable for truthfulness and conscientiousness as in maturer years."[1]

He early evinced an unusual fondness for reading. He would oftener be found in the chimney-corner with his books than with his companions at their sports. At this period he had access to but few literary works. No treasure, therefore, was ever more highly prized by him than some new volume which he had not before seen; and he manifested great enthusiasm when he first saw in the neighborhood a small case of books, which he looked upon as a large library, and from which he asked the loan of a Shakspeare. But he was greatly disappointed when told that he was too young to read such a work.

His means of early education were quite limited, not extending beyond the narrow range of study pursued in the district school; and the course of instruction here, as he afterwards described it himself, was anything but thorough. He never had the advantages of an Academic or Collegiate education.

In the year 1825, the young men of St. Johnsbury formed a literary Society, called the St. Johnsbury Philadelphian Society. The object was mutual liter-

[1] Dr. Adams Jewett.

ary improvement. The exercises consisted of "extempore and written debates, compositions, and declamations." One of the first objects was to procure a library, and establish a fund by which it might be perpetuated. In this Society Mr. Fairbanks took an active part and a deep interest. Before it he read his first compositions. It is interesting to notice the progressive improvement in these. The earliest one, though indicating considerable thought, is written in a cramped style, and in a crude and stiff hand. But each successive one shows a growing freedom of expression and a marked improvement in the handwriting. It is quite evident that he made a special effort to profit by the exercises of this Society; and they were without doubt one of the most valuable means of his education.

Another means of early improvement was his correspondence with his friends, with some of whom this was the professed object. In a letter to his cousin, Miss C., he says: "Your remarks concerning epistolary writing I hope will be the means of improving my style, which I think is very needful; for I am a mere novice in the art as yet, and experience great difficulty in expressing my thoughts in any manner, more especially with any degree of *grace* or *ease*. The opportunity I have of corresponding with you is a great privilege to me, as I have thereby a chance of improving both by your example and by my own practice; and I hope that you will occasionally insert directions for my im-

provement, and inform me wherein I fail. One thing I would suggest; that is, that we dispense with all apologies and flattery, as I am sure we can find better subjects."

Few persons at his age would have acknowledged their defects so frankly, or with such manliness have sought instruction from such a source. But through life he aimed to improve himself, and he never neglected any honorable means of securing instruction.

In another letter to the cousin just referred to he says: "I was much gratified with your account of the Commencement at Cambridge. I have perused Professor Everett's Eulogy with deep interest, as I am persuaded every American citizen will do. The patriotic sentiments it contains must afford delight to every one who lives in a country which boasts of Adams and Jefferson for its fathers. Mr. Everett's style, I think, is very good. For example: 'Tell me, ye who tread on yonder height, is Warren dead? Is he indeed laid low, and is the purple torrent gushing from his breast?' I cannot recollect all the sentence, and probably what I have repeated is incorrect. It is a beautiful sentence, and seems almost to carry us to the place where Warren reposes, in the bosom of a free and happy land. Yet there is one fault I find with the Eulogy, though perhaps others would not call it a fault; it is the length of some of his sentences. In declamation, I think *force of expression* is peculiarly necessary, and to effect this the sentences must be short,

or at least must not be very long. The whole speech, however, shows that it is the effort of a noble genius; and I should judge, merely from the reading of it, that the author was a perfect orator."

Mr. Everett, no doubt, would have smiled, had he known of this criticism on one of his most finished productions, by a Green Mountain boy who had never had the advantages of even an Academic education.

In the year 1827, Rev. Mr. Johnson, then pastor of the church on St. Johnsbury Plain, formed a Bible-class, composed chiefly of adults, which met once each week. This class at times contained over sixty members, and its exercises were conducted with great interest. Subjects on which to write were assigned to the members; and their essays, when prepared, were read before the class. Mr. Fairbanks was a member of this class from the commencement, and continued in it till he left St. Johnsbury. Thirty essays which he prepared for it are preserved. They show a careful and comprehensive study of the Bible, and an intelligent and well-digested view of its leading doctrines. The interest which he took in the exercises of this class, and those of the literary Society with which he was connected, contributed largely to the discipline of his mind, and to the cultivation of his facility and taste for writing.

II.

In 1826 Mr. Fairbanks commenced the study of Law with his uncle, Judge Ephraim Paddock, of St. Johnsbury. Upon this he entered with much earnestness. The principles and reasonings of the law were congenial to his tastes, and he found a pleasure in making them his own. He did not merely enter his name in a lawyer's office, as is too often the case, giving his chief attention to other pursuits; nor did he "read law," as the fashionable phrase now is; but he *studied* it in its intricacies and subtleties till he was supposed to be fitted for the bar. When he presented himself for examination, by the united testimony of those present, he sustained a more thorough examination than any one who had previously come before them.

At the time he entered upon the study of law he evidently had some ambitious views, and was expecting to make it the means of official preferment. In a letter to a particular friend, then a member of Dartmouth College, who was inclined to study medicine as a profession, he thus writes, with the hope of changing his intended course of study: "I think the profession of the Law affords a greater chance to excel, and a better opportunity of being

employed in official stations, than the profession of Medicine. A large proportion of the offices of trust and honor in this republic have ever been filled by persons who were educated for the bar."

This is the only indication in any of his writings that he ever thought of official honors. The whole course of his subsequent life showed that he had no such aims.

While engaged in the study of law, he commenced Latin under such private instruction as could be obtained in the place of his residence. To his legal, classical, and some literary studies he devoted an unusual amount of time every day, reserving far too little for exercise and sleep. When remonstrated with by his friends for allowing himself so little time for rest, he confidently assured them that he needed but four hours a day for sleep. This was a serious mistake, and one which he never entirely corrected. During his whole life he allowed himself less time for rest than his constitution required.

After he was admitted to the bar, he practised law for one year with his uncle, Judge Paddock. He then opened an office on his own account, at the same time acting as the postmaster of the place, and keeping a small book-store. Of his practice at this time he thus writes to a friend: "The small business of the office is increasing, and I hope to make a living here, though riches are out of the question, for the present at least. I have had no opportunity, as yet, of discovering whether I have any declamatory

qualities, the great criterion of a good lawyer in common estimation; and perhaps it is well that I have not, as I may thereby have escaped the ridicule of the public. I shall, however, make the desperate trial when I have a disputable case. The good people here are so peaceable, that they seem but little inclined to assist a poor lawyer by engaging in quarrels, as in all conscience they should do, if they intend that every one should live by his trade." But the "desperate trial" he never made; for his experience was daily teaching him, that, deep as was his interest in the study of the law, and profound as might be his admiration of the principles on which it was based, the practice of it was ill adapted to his delicate sensibilities and self-distrust. For this reason he began to entertain thoughts of abandoning the profession. In a letter to a friend he says: "It is somewhat uncertain whether I shall stay in this place; my business is not very good, and I should like better some other employment. I hope yet, however, that I shall be able to stay here." Among his memoranda the following extract is found, which undoubtedly refers to his experience in the practice of law: "I was called to mingle with the cold and heartless world, and its chilly atmosphere struck a damp upon my soul. I was disgusted with its selfishness and hypocrisy; and gladly would I have led the life of a hermit rather than have encountered its turmoils and embarrassments."

It is not an easy matter for a young man just

setting out in life to abandon his chosen pursuit. He knows how many eyes are upon him, watching his progress and his prospects; he is conscious that a change of profession will be viewed by many as a confession of failure or mistake. His confidence in himself, too, is liable to be impaired; yet, in full view of all this, after many struggles and misgivings, Mr. Fairbanks concluded to relinquish the law, after he had been in the practice a little less than three years.

From childhood the subject of this sketch had been impressed by religious truth. Though his life to human view was blameless, he knew that God looketh not upon the outward appearance, but upon the heart. He knew that while the fountain and springs of action were wrong, his life, however faultless in the view of men, was not right in the sight of God.

In the year 1827 there was a powerful revival of religion in Dartmouth College; of this some of Mr. Fairbanks's early associates and particular friends had become the hopeful subjects; and in their correspondence they had given him an account of its progress, and faithfully urged upon him a serious consideration of the same subject. This undoubtedly had much influence in arresting his attention, and leading him to consider his religious interests with more seriousness than ever before. We have no record of the struggles and conflicts of this period, of his deep

searchings of heart and penitence for sin; these were all between himself and his God. But that the change was a thorough and radical one was abundantly attested by the life of humble and consistent piety that followed it.

Such had been the purity and blamelessness of his life, that, as his pastor remarked, no one would detect any change in him; yet he humbly trusted, though he was sometimes in darkness, that a real change had been wrought. He found new sources of happiness, and marked out for himself new and higher ends of life.

In 1828, he united with the Church on St. Johnsbury Plain, then under the pastoral care of Rev. James Johnson. He continued an exemplary and useful member of it till 1852, when he transferred his relation to the South Church.

The following extract from a letter to his friend A., residing at the South, shows how early he began to consider the corrupting influences at work in society, as well as the earnestness of his religious character, and his fidelity to the spiritual interests of his friend: "Your opinion of the Opera I should coincide with, from your description of it. How many schools for vice does our country throng with, and how faint a resistance is made to them. Even men of professed principle and morality, for the sake of money, will embark both influence and capital in the promotion of what is ruinous to the character, happiness, the present and eternal interests of their

fellow-men, under the specious plea, that, 'if they do not, others will.' They strive to present vice in its most alluring forms, and to cover the path to ruin with flowers; and thus the unhappy victim is deluded, till he falls a sacrifice to vain, unsatisfying pleasure. Few of our youth will turn away from the alluring paths of vice when under the mask of pleasure.

"But cease to moralize, friend J., you will say; and so I will, dear A.; but suffer me to touch on another topic that I introduced into my former letter. Suffer me to ask you if you think on the subject of religion. I know you *think* of it; you cannot avoid it. But do you give it the candid attention it deserves? or do you heedlessly drive your thoughts into a different channel when they wander beyond the grave? I am ignorant of your views on the subject. I think you believe in the doctrines of the Bible; if so, you must know the importance of a speedy preparation for death, for the delay of one hour may be attended with the loss of the soul. Can any one with the exercise of reason run so great a risk? I am sure your reason must be convinced of the importance of this subject; and will you not, my friend, go with me and enlist in the service of the Prince of Peace? So far as I have proved His service, it is easy — it is delightful. I experience a degree of positive happiness that I once thought unattainable. What I once thought a dream, I find a reality. What once seemed a delusion of fancy, appears a truth of the deepest interest. Possibly, A., you will say: 'This

strain well becomes a minister, but is absurd for you to use.' But why so? I have discovered that I was placed in this world by a wise Being to prepare for another; and I have determined with His assistance to take Christ for my example, and to strive to live as though each day I enter upon was the last. I think you must have been convinced that I was your friend when you resided here; and I can candidly say that if ever I enjoyed a person's society, if ever I felt an interest in a person's welfare, it was yours. But whatever I may have felt towards you heretofore, I can assure you I now feel a deeper interest, a more intense anxiety for your welfare than ever before."

The following letter was written to his cousin, Miss Paddock, while he was on a visit to Maine, and is another illustration of his interest for the spiritual welfare of his friends: —

"Saco, *Sept.* 4, 1831.

"I expected to have seen you again, my cousin C., before I left St. Johnsbury. I was anxious to see you because you seemed to me more thoughtful than usual on the subject of religion; and to see your attention engaged in this would give me sincere pleasure. There are few, my dear cousin, for whom I feel any deeper interest than for the common family of mankind, and you are one of these few. You know we have always been intimate friends from your childhood. We have associated together, we have conversed with each other; and

while I have esteemed you, I have had the vanity to believe that I possessed your esteem in return. You may well suppose, then, that I have earnestly hoped that our friendship would not terminate with our brief existence here, but that it would be prolonged through the countless ages of another world. To secure this you know a change of heart is necessary. I have a hope that I have experienced this change, and I most anxiously desire that you may possess the same hope. I wish, too, that you may possess it now. This subject is of such a nature, that, if we put it off to any future time, we are continually getting further from that time, instead of approaching it. The expectation that we shall be better prepared then than now is delusive. Now is the best time — the only time we are sure of.

"But do you inquire, dear cousin, what you shall do to obtain a change of heart? Give yourself to God; dedicate all the powers and faculties of your mind to Him, and give up everything that you think inconsistent with His service. In whatever we do, we must rely on God for His assistance. We must ask Him for it; and we have His promise to assist us. We need to know what our situation is, before we have repentance and faith. We ought to ask God, then, to show us our hearts. We ought to examine ourselves. 'What is it that God has required us to do?' and 'Have we done all this?' God requires us to love Him with our whole heart, and our neighbor as ourselves. 'Now, have I loved God supremely?'

I fear that no one can say that he has loved Him with his whole heart; and if he has not, he has broken God's holy law, — he has sinned. Oh, C., I fear that the most innocent, if they will examine their hearts, will find themselves very sinful. I fear that you would find yourself a very great sinner. How much need, then, that you should earnestly plead with God to pardon you for Christ's sake, who has made atonement for *your* sins by His death. Will you not now make a resolution that with God's assistance you will no more disobey Him? That you will endeavor to do all that He has shown you to be your duty, and to make it your daily study to learn what duty is? If you will make this firm determination, with a humble reliance on God, and try to fulfil it all in your power, I believe that God will assist you, and save you. I hope you will go this day and give yourself away to Him. I can tell you, it will add to your happiness, and you will lose no rational enjoyment. Study your Bible much, and, in the language of that holy volume, 'Watch and pray.' Let this be your motto."

This cousin, in whose conversion Mr. Fairbanks felt so deep an interest, shortly after became a humble and consistent Christian; and he who thus faithfully pointed her to the Saviour at length smoothed her path to the grave and robbed it of its terrors, having himself trod the "dark valley" but a few weeks before her. And now that friendship which

he hoped would not terminate with this life, is cemented by a bond which none of the changes or vicissitudes of time can ever weaken.

The following is a specimen of the pleasant and playful style in which he often wrote to his cousin just alluded to. It is dated, Augusta, Me., September 10, 1831.

"The stillness of evening has a strange tendency to lead the mind of the wanderer back to *home*, and often when the day is fading away in the west, and darkness regaining her empire, Fancy will wrest the reins from Reason's hands and gallop off full speed to the Green Mountains, and take a view of those with whom I have fondly and happily associated in by-gone days. She begins at the village, and just peeps into each house, scarcely stopping to say, 'How do you do,' till she arrives at the head of the Plain; and then, retracing her steps, she carelessly loiters along with a few, the most familiar friends, till some rude jostle or noise calls her back to Maine, or till she becomes tired or jaded with exertion, and is glad to give up the chase."

To the same he writes:

"The influence of the Holy Spirit, I trust, still abides with you, and will continue to till all are brought into the fold of Christ. I have sometimes been pained with the thought that the revival might cease, and then some of those I have associated with will be without a hope of pardon, and be less likely to obtain such a hope than if they had never wit-

nessed the display of God's power there. But I think the revival will not cease. Its continuance is of such overwhelming importance that I hope you will wrestle with God to save all.

"I often think of the Sabbath school; and when the hour of twelve comes, I think of the pleasure it would give me to meet my scholars. I often think I have not been so faithful to them as I should have been, and wish that the opportunity was not past to amend it. There is a weight of responsibility resting on us in regard to the Sabbath school, which ought often to be brought to mind. The time is short that we can work, but while it lasts, we have an opportunity which we ought to improve faithfully. I hope, C., that we shall both live more devoted to Christ; but I find myself so frail, so liable to get away from Him, that I feel the need of your prayers."

Other letters of Mr. Fairbanks, written at this time, show a lively interest in the growth of vital piety in his own heart, among his friends, and in the Church generally. Though he often speaks despondingly of his own religious state, like Cowper, looking upon himself distrustfully, those who knew him best had the fullest assurance of the integrity and consistency of his Christian character. This is corroborated by the following entry in his Memoranda, Sunday, July 10, 1831, when forty-seven were admitted to the Church of which he was a member:

"This is a solemn day. Many are about to enter

into covenant with God, to dedicate themselves to Him, and separate themselves from the world. What cause for gratitude! 'T is of God's unexampled goodness that these forty-seven souls have been snatched from the ranks of His adversary, and washed in the blood of Christ. Oh, unspeakable love, undeserved goodness! This morning I have been up to the house of the Lord for prayer. The Spirit, I trust, was present. How delightful to see the children of God assembled on the still Sabbath morning, before their minds are distracted with the cares of life, sending up the united desires of their hearts to the mercy-seat. Great God, give me a heart to engage more fervently in this devout exercise, and do Thou give me more of Thy Spirit."

III.

Before closing the practice of law at St. Johnsbury, Mr. Fairbanks had made arrangements to engage in mercantile business at Troy, Vt. Here he commenced trade early in April, 1832, in company with his cousin, Horace Paddock, of St. Johnsbury.

Mr. Fairbanks had not made this change without many a struggle. He had gone from his home with many regrets and much despondency. He had left behind him a circle of friends, whose tastes and sympathies were congenial with his own. He had just relinquished a profession, to which he had looked forward as the business of his life, under the conviction that he was destitute of some elements of character requisite to success in it. But his feelings are best indicated by the following extract from a letter to a friend: "We all seem to consider ourselves a world by ourselves; if it were such a world as you have at St. Johnsbury, I could be contented; but the inhabitants are not just such as I left, and I fear never will be. I would not have you suppose, however, that I am discontented. I have made up my mind to *call* this home, and *make* it so if possible; and, although I do not enjoy the privileges, social and religious, that I did at St. Johnsbury, and do not

find the refinement nor meet the faces of friends as I did there, I still contrive to make time pass without being very oppressive, though the hours and minutes between our semi-weekly mails seem rather long."

The following from his Memoranda relates to the same subject: "Eight weeks have elapsed since I bid adieu to the scenes of my early days. I feel as though I were a solitary thing on this earth. Time has been rolling on the vast affairs of man down its rough and swelling waves; pleasure, wealth, and honors have been pursued with ceaseless toil; some have pushed their way safely ahead; some have been dashed against the rocks, and have sunk to rise no more. Amid this busy scene I simply exist; my solitary bark floats silently along the current, unmarked and unregarded."

The interest with which he regarded his early home and the scenes and associations connected with it, rising to an almost enthusiastic reverence, is indicated by an extract from his Memoranda:

"June 13, 1832. Returned to St. J. last week, and spent one night. I cannot describe the feelings I experienced when I found myself again on the spot which above all others I value, and which is hallowed by recollections the most interesting, and the most deeply engraved upon my heart. I stopped at the head of the Plain, before the office where I had spent so many happy hours in professional and literary studies. It was dark and silent; only a few lights were seen twinkling at the windows down the street;

but still every object around me seemed to claim acquaintance. The shade-trees, the houses, the fields, the hills which rose darkly against the horizon, seemed to greet their old admirer with silent joy. Even the stars which so brightly studded the heavens, and with which I had so often held a joyful intercourse 'in days that are past and gone,' seemed to recognize their old friend, and to send forth a brighter and yet softer splendor than I had before observed for months. It was a *glad* — *sad* meeting; and the inclination to stand still and enjoy the scene, or to move on, was so nearly balanced that I could hardly muster resolution to proceed."

The following is from a letter written to his cousin C., soon after his first visit home, referred to in the preceding extract:

"Troy, *June* 18, 1832.

"You see that I am again an inhabitant of Troy. I reached home the next day after I saw you. Since then, Troy has seemed like another place, and I begin to think that I can contentedly take up my abode here for years. But I cannot so easily transfer the local attachment I have for St. Johnsbury scenes to this place. Every house, tree, and shrub, every hill and valley in that place, often passes in review before my mind's eye, and awakens recollections of other days. I believe I did not tell you how long I was in going from the head of the Plain to father's, the evening in which I arrived at St. Johnsbury. In the first place, I stopped my horse at the office, then

rode up to Mr. P.'s door: they were all still, and so I passed on; tried to peep into H.'s, but could not catch a glimpse of any one, though a light was burning; called at E.'s store, and knocked, but received no answer; paused before the house of God, where I had spent so many happy hours. The silence of death prevailed, and the scene awakened feelings almost too powerful to control. I passed on till I came where some of the 'dead forgotten lie,' and some remembered. I went on, and every step was associated with interesting events, and vividly called up the recollections of the days when I was surrounded with friends. But you will call me unmanly, and well you may, if I continue in this strain."

The feelings here expressed in regard to his home and the painful regrets at being separated from it may seem extravagant, and tinged with a poetic coloring; but they are no more than a true indication of his actual experience. His attachment to his home was like that of a child; he could never forget it. He loved to remember the hills that rose up in grandeur around it on all sides, and the valleys, and the meadows, and the beautiful streams that flowed through them. It was not the artificial attractions of his home that made it a centre of such unwavering interest; it was on no stately mansion or richly furnished apartments that his thoughts lingered; in his own words, "the rude house occupied by my father's family for several years would hardly be re-

garded, at the present day, a comfortable shelter for cattle;" but his simple tastes, his warm affections, his open and unveiled heart, his quick sympathy with the beauties of Nature strewn lavishly around the home of his youth, his delicacy of feeling too refined for the sterner features of the world, found more that was congenial among his early friends, and in the humble spot which he always called his home, than in the circles of fashion or the abodes of wealth.

On his birthday of this year (1832) he makes the following entry in his Memoranda, showing that he had taken a faithful survey of the past, and indicating his purposes and resolutions for the future:

"Twenty-six years have now elapsed since I first opened my eyes on this world. Twenty-six years have thus joined the past eternity, never to be recalled; but how many years of the eternity future I am to pass in this state of probation God only knows. Whether few or many, it becomes me to spend the time more profitably than I have heretofore done. Religion is my chief concern; and, with the assistance of God, I will hereafter make it my first business to serve Him faithfully and acceptably; and in whatever I may engage, I will strive to make my conduct accessory to His glory. O Lord, assist me to obey Thee more implicitly.

"Subsidiary to the discharge of religious duties, I will make the improvement of my mind my great object of pursuit. To accomplish this, I will endeavor as much as possible to reduce everything to a system,

whether business, study, or recreation. So far as is necessary I will apply myself assiduously to business, but leisure shall be spent in study on such subjects as are useful. In my intercourse with my fellow-men I will make the rule of right my only guide; and in conversation I will avoid as much as possible speaking of the character of others, unless I can commend them. O Thou all-wise God, grant me wisdom to perform the above resolution; and may my life be so guided by the spirit of the gospel, that I may be progressing in divine knowledge and growing in grace."

Shortly after he settled at Troy, and before he could have accumulated more than a few hundred dollars, he commenced that system of benevolent effort for educating young men for the ministry in which he afterward took so deep an interest. In his memoranda of August 7, 1832, he thus writes: "Wrote to D. K., renewing my offer to assist him in his studies preparatory for the ministry. With the aid of my great Benefactor, I propose to render him what pecuniary assistance he may need in acquiring an education for that profession; and if I should die before he has completed it, I wish my brothers to take what property I may have, and see that object accomplished."

The advantages which he had derived from the literary association with which he was connected at St. Johnsbury, led him to desire the formation of a similar one at Troy. In a letter to his friend A.

he thus gives an account of such an organization, with his usual modesty keeping his own agency out of sight: "A few of our most intelligent men have formed themselves into a club, meet once in two weeks, take two or three reviews, and, at their meetings, either read a dissertation, discuss some popular subject, or enter into free conversation on literary and scientific subjects. I have been admitted a member of this association, and have found it a source of profit!"

While Mr. Fairbanks was pursuing his business at Troy, with no expectation or thought of change, influences were at work elsewhere which were to give a new direction to his life, and ultimately to place him in a situation where his energies and character would be more successfully developed. His brothers,[1] since extensively known as the firm of E. and T. Fairbanks, had a short time before commenced the manufacture of their celebrated Platform Scales. The great accuracy of these, and their superiority over any similar articles, gave assurance of an extensive demand when they should become known. The firm, therefore, wished to employ agents to make known

[1] Since this sketch was written, the eldest of these brothers, Ex-Governor Erastus Fairbanks, has deceased. Governor Fairbanks was extensively known throughout the country as a gentleman of marked ability and enterprise, and of commanding influence in Church and State, in both of which he held important places of trust. His death will be widely and deeply felt, and few men in the State can fill the large sphere of influence which he long occupied. Like his youngest brother, he fell asleep with the assurance of awaking with his Saviour.

the merits of their scales in different parts of the country, and to sell them. They accordingly invited their brother Joseph to engage in this business. Such offers were made to him that he was induced to close his business at Troy, after he had been there one year. He thus playfully writes to his friend A., respecting his intended change: "You will be surprised to learn that I think of leaving here very shortly. The reason of my leaving is because my brothers have made me proposals so tempting that I cannot resist them,— which are the privilege of riding about the country and peddling out Hay Scales. I don't suppose that Cicero would rank either this or my present business among the 'honorable employments;' but a Yankee would pass a different judgment, and call any employment honorable which will produce what we are too much in the habit of considering the 'staff of life.'"

IV.

About the last of April, 1833, he enters upon his new enterprise. The field of his operations is in the State of Maine. He sets out with a heavy load and a heavier heart. Of his first day's experience he makes the following record: "To-day travelling has been hard, and a great part of the way I have walked. As I was walking through the woods this evening, my reflections were occasionally interrupted by the solitary howl of the wolf, or the 'owl's lone hoot,' and I thought that these melancholy interruptions of the reign of silence chimed sadly with my own feelings. O home! sweet, sweet home, when shall I again enjoy all the endearing associations which thou dost give? Not in this world do I expect to find such a home as I have left; but in heaven will I strive to obtain a home, and there will hope to meet and enjoy the society of my friends."

The new scenes into which his present business brought him, though often trying to his delicate sensibilities, which led him to shrink from the rougher aspects of life, had a salutary influence upon his character. He must meet life in all its varied phases, and adapt himself to them; he must cultivate a spirit of enterprise, or his business was a failure. At times

he was in straits; once he had exhausted his funds, and was obliged to pawn his watch to meet his expenses. In his own words: "I have been scouring the State this side of the Penobscot, and have been into almost every hole which man has found habitable, and into many places not capable of supporting anything but a few stunted squirrels or pigeons."

"When I drove up to this place [public-house at Anson], about a dozen men of the most outlandish cast stood at the door, their sole dress consisting of a red flannel shirt, a pair of pantaloons, and a pair of stockings. After seeing my horse put up, I went into the bar-room, where I found the whole gang seated around the room, occupying every seat, nook, and corner; in one place a pile of boots and shoes, in another a pile of knapsacks, and white round-topped hats kicking around the room wherever a place could be found. All were silent and sat like statues, gazing at me, till at length, after getting a glass of water and looking in vain for a seat, I retreated. Then the spell was broken, and all has been noise and 'confusion worse confounded,' though they have treated me with perfect respect."

Such experiences were teaching him what the world was, and were preparing him to meet it. They made him more self-reliant, and convinced him that difficulties and hardships could be overcome; that they were not all that his self-distrust had pictured them. Desponding as he sometimes was, under these influences, he never thought of yielding to them, and

sitting down inactive. "Pride," he says, "drives me into action. Even by those whose opinion I slightly value, I would not be considered a worthless vagabond; so I try to bend my mind to business, though what others acquire by so doing I do not expect, nor do I very ardently desire."

In his journeyings from place to place, he is never idle; he is carefully observing the scenery of the State, and studying its physical features, or contemplating the beauties of Nature almost with a poet's eye. To a friend he writes: "Maine has a great variety of soils; some parts afford as beautiful farming lands as I have ever seen, and others are as barren as the steppes of Tartary, with the exception of pine-trees and blueberries; other parts again are as wild and rocky as the White Mountains. But the country is so well watered by lakes, ponds, and rivers, that it has rather a romantic appearance. In many places you can hardly travel three miles without having a delightful view of some large pond, frequently interspersed with islands, and surrounded by farms highly cultivated."

Again he writes:

"Towards evening, I walked over the bridge of the Dead River, a mile or two. There had just been a thunder-shower, but it had cleared off, and the evening was calm and beautiful. The woods had just put on their verdant livery, and it seemed as though the feathered race were holding some high festival, from the variety, richness, and vivacity of

their songs. Perhaps they were complimenting the vegetable world on the new dress which it had received. And truly the compliment was merited, for everything was beautiful; the tender foliage, the pure drops which the shower had left on every sprig, and which now reflected the last rays of the setting sun in all the colors of the rainbow, the rich perfume which was shed from every opening bud, all seemed to inspire happiness, and the animate part of creation seemed to have drunk in the inspiration. I, too, was happy, — happier than I have been since I left the home of my youth; for the scene reminded me of similar ones which I had enjoyed among our own dear native highlands."

The following pleasant advice on reading is to his cousin C.:

"You say that you have not read much except little books *not worth mentioning*, since I left. I wonder what kind those are. I am afraid they mean novels. I am almost afraid that you don't like history quite so well as some other kind of reading. Do I guess right? I have noticed that we soon acquire a taste for whatever kind of reading we indulge in; and for that reason it is of the first importance that the principal part of our reading should be such works as will be permanently useful to us. Perhaps you will say: 'Such an idea comes with rather a poor grace from cousin J., who, I know, sometimes reads novels and other light reading, and who has even encouraged me to.' I admit it, but will try to mend in future;

not that I mean to promise to forsake light reading *in toto*, but I mean to read but very little of it, and a great amount of something more solid; and I will do it, not merely for the sake of acquiring knowledge, but because I think it will make the mind more stable and active, better able to meet the stern realities of life, which, you will find by the time you have arrived at my age, is not clothed in the beautiful garb in which fancy enrobes it."

Mr. Fairbanks's agency in Maine soon made him familiar with the desirable business locations; and in October of this year (1833) he established himself at Waterville, in the manufacture of ploughs, at the same time acting as a local agent for selling the scales manufactured by his brothers. It was his design to make this place his permanent residence, and to identify himself with its interests.

In his Memoranda he says: "In establishing myself here, the only satisfaction I find is in complying with the requests of my friends. If I had followed my own inclinations, I should have sought for business in the growing and flourishing parts of our country at the West, where my labors would probably have been altogether more productive, and permitted a speedier return to my mountain home. But my lot is cast here, and here must I remain for the present. My prayer to God shall daily be: Make me useful to my associates, and preserve the lives of my beloved parents and dear friends, that I may yet spend many happy days with them."

He soon became active in the religious society with which he was connected, and did much to promote its prosperity. As it was feeble, he contributed liberally for its support. The pastors who were connected with the church during his residence at Waterville speak with much emphasis of his consistent Christian example and of his efforts to sustain the society.

The following letter, dated May 7, 1835, was written to his friend A., then in Paris, pursuing his medical studies. The admirable felicity with which it introduces an important contemplated event in his life will not escape notice. "I almost envy you the privilege, friend A., of treading the soil which is hallowed by so many historical associations, which has been so often drenched in blood; the arena on which a Hannibal, a Caesar, and a Napoleon have performed their exploits; the very city in which has lived a Francis, a Louis XIV., a Richelieu. Were it not that I have got entangled in business to too great an extent to leave, I would gladly join you at the end of your three years' course, and match my pedestrian abilities with yours for a 'tour of the Continent.' Right well should I like to visit with you the towering Alps, the land which is governed by the wily Metternich, the fair vales of Italy, the classic soil of Greece, the land of the Nile, etc. A dull companion, I presume, you would find me, but better than none in a strange land; and while you were finding more fitting associates in Geneva, I would climb Mont

Blanc. We could tread the Simplon together; and while you were regaling yourself with the *literati* of Florence and Rome, I could be gratifying my curiosity by viewing the remains of Roman architecture. What do you say — will you accept of me for a companion? But, by the way, I have just thought that before that time I shall have another objection, and I suppose my early and bosom friend is entitled to know all. To tell the truth, a certain little blind boy, very expert with the bow, has been playing the mischief with me in my declining years. He has wounded me deeply, and I fear fatally, but has recommended a remedy which is considered a perfect cure. I hate all medicines, and of course you may well guess with how much horror I view the prescription, when I inform you that it is what all good bachelors, like you and myself, hold in such utter abhorrence; it is — it is — matrimony. Yes, friend A., this is the only remedy, and I am advised to make trial of it within four weeks. So you see the jig is up as to my travelling in foreign lands."

The contemplated event alluded to took place in June, 1835. He was united in marriage to Miss Almira Taylor, daughter of Capt. James Taylor, of Derry, N. H.

An extract from a letter to the same friend to whom his intended marriage is so pleasantly announced above, written five years after that event, shows how he valued the relation he had formed: "What little time I can steal from business, I spend

in the bosom of the dearest of families, consisting of the same individuals which composed it when you were here. There is a satisfaction, dear A., in having a home which one can feel to be his own, and friends — a *friend* whose happiness is wholly identified with his, a family looking to him for protection, and doing all in their power to promote his welfare. With such a home, though a humble one, and such a family, together with a reasonable supply of books, I candidly acknowledge that there is far more of the sunshine of life on my pilgrimage than when I trod the weary pathway alone."

The following humorous letter was written to his wife while on a visit to her father's:

"St. Johnsbury, Caledonia County, State of Vermont,
"*9th mo.*, *26th day.*

"J. P. Fairbanks to his affectionate Consort sendeth Greeting:

"It becometh us, while performing the pilgrimage of life, carefully to note the scenes through which we pass, and to draw instruction from them and from their causes, which will be profitable to us on our journey. It also becomes us to look back through the generations which have gone before us, and carefully note the paths in which they have trodden; and when we arrive at a point where some one, in ages which have joined the ocean of past years, has made some new and important discovery, it is proper that we trace out the effects which have resulted from it;

and also that we pause and carefully note those rocks and hidden shoals on which any unfortunate pilgrim may have made shipwreck. These reflections are suggested by important events which have lately transpired in this great city and its suburbs, as well as by the medium by which I communicate them to you.

" Writing, as you very well know, dearest wife, is a very ancient and honorable method of communication between separated friends, and a method which has been adopted by nations who are in any degree civilized, for four thousand years, in transmitting important documents in regard to state affairs. Formerly, before the invention of letters, people were in the habit of transmitting information by means of hieroglyphics; and this practice is still continued among those nations who are more anxious to teach their children how to shoot their arrows, than to teach their ' young ideas how to shoot ' (Pope, or Milton, or some one else, I believe, uses this most elegant phrase, which is preserved through the medium of that most noble, venerable, and useful invention, *letters*). But most nations, as I said before, have adopted this most valuable invention. And if we analyze and trace back the use of letters, it will probably be found that we have derived the use from the English, the English from the Romans, the Romans from the Grecians (a very ancient people), and the Grecians, as near as can be ascertained, from Cadmus, a Phoenician. Therefore, dearest, we must exercise due gratitude

to this same Mr. Cadmus, for his kind offices to us, in common with all the rest of mankind who have enjoyed this inestimable privilege of writing. But the idea is suggested: 'Where did Cadmus, Esq., find them?' Did he find them hid in a side-hill, like the Mormon Bible? Or was phrenology, that most sublime science, more fully developed then than now, and were the bumps on his head in the shape of letters? Or was the mysterious science of animal magnetism so highly refined that he could tell what *would* be in future, as its disciples can now tell what is beyond the reach of their senses? I must confess I am deeply puzzled. But my supper is ready, and with your consent we will defer the further consideration of the subject for the present.

"After coffee. — We will resume our subject and make the application. It is by the aid of the aforesaid art introduced into Greece by Mr. Cadmus, (I have not been able to learn the gentleman's Christian name, if he had any, of which there appears to be some doubt,) that I am able to convey to you the following gratifying intelligence:

"Firstly, — We are all well, and hope these lines will find you enjoying the same blessing. Secondly, — Sundry of our good friends and relations from the country are now in this city, viz., cousin M. H., M. J., C. M., etc. The three first, together with aunt A., will visit at mother's, to-morrow, — an honor of which you would have been the recipient had you been here. Fourthly, Fifthly, and Sixthly, — On

Saturday last, Mr. and Mrs. —— became the parents of a fine young lady, who has taken lodgings in her father's family for the present. Tenthly, — I was much disappointed in receiving no letter from you this day, and shall wait with impatience for the next mail. If anything occurs between this time and that, worthy of note, I will give a faithful relation thereof.

" Adieu, dearest wife.

" *Sept. 27.* — Not a word from dear A. to-day. I almost fear to send my nonsense, for fear it may find some of you sick."

For a few years after his marriage Mr. Fairbanks resided a part of the time at St. Johnsbury, and a part at Waterville, Me., he having become associated with his brothers, and the business at the two places being conducted as a joint partnership. But it was his conviction that their business required that one of the company should reside at Waterville. Although such a step was a great self-denial to him, he made arrangements to reside there permanently, and erected for himself a convenient dwelling-house.

The following extract from a letter (April, 1838) to his cousin C., then at the South, relates to his intended removal:

" It is true, dear C., that we are going to remove our residence to Waterville, and I must say that one of our deepest regrets is the thought of losing the companionship of yourself and our dear aunt. It is true we feel very unhappy when we think of leaving

the society of our brothers, sisters, and *parents;* but we have associated so much with you, and under such peculiar circumstances, that we have considered you equally dear, and the separation from you equally painful. Perhaps, however, we may sometime return to spend the evening of our days among our own Green Mountains; for I think no place on earth will seem so much like *home* as our own Verd Monts; and here, above all places, would I wish to spend my days, if it were consistent, with the friends of my childhood and early life, surrounded with all the sweet associations of youth. The thought, however, that we shall be kindly remembered by yourself and our other dear friends, in our absence, will be no small gratification to us; and when we imagine ourselves peeping in upon your cousin parties, or your sweet firesides, and hear you speaking of cousins Joseph and Almira, just as we have talked of you this winter, we shall enjoy an intercourse as near and as real as can be afforded by animal magnetism itself. And when we look upon the bright evening star, and consider that its brilliant beams are shed down with equal lustre upon St. Johnsbury, and that some of our friends there may be deriving pleasure from beholding it at the same time, we shall consider that we have an intercourse of spirits, even though bodily distant. The thought, too, that when we kneel in prayer to our kind and merciful God, your prayer may be at the same time raised to the same Being, will give us joy."

But, notwithstanding Mr. Fairbanks's decision and arrangements to establish himself permanently at Waterville, the reconsideration of all his plans was a few months after forced upon him. The business at St. Johnsbury had become so extensive and was so rapidly increasing, and so strong was the desire of his brothers to have him associated directly with themselves, that it was proposed to him to give up the branch of business at Waterville, and settle permanently at St. Johnsbury.

An extract from a letter to his brothers, May 25, 1839, indicates his views and feelings on the subject:

"I thought my arrangements about removing were what the business required. It was not for the purpose of being more eligibly situated myself, for I should not be; but seeing a third part of our capital and business here, and being thoroughly acquainted with it, and knowing that it needed the personal attention of one of us more than the business at St. Johnsbury needed the attention of us all, I felt that it was my duty to be here. And I see nothing to alter my views in regard to the claims of our business here. I confess that I have some reluctance to alter plans which have been very deliberately formed, without any alteration of circumstances, giving my acquaintances reason to suppose that my conduct is governed more by a freak of fancy than by mature judgment. It seems to me that I should lose all character for stability and fixedness of purpose. Still,

I am desirous of being situated where I can be most useful; and if it is the deliberate conviction of both of you, that, all things considered, it would be best for me to remain at St. Johnsbury, I would yield my judgment to yours, and relinquish my design of removing here. I submit the whole facts in the case for your consideration, and shall abide your decision, if you do not place me in a situation where I shall be exposed to public derision."

After many struggles on his part, the decision was made in accordance with the proposal of his brothers; and in the autumn of 1839, he settled at St. Johnsbury. But so great was his reluctance to go through the process of another change in business, and so sensitive was he to any appearance of instability of purpose, that, after the plan of suspending their operations at Waterville was agreed upon, he never returned there to close his business, but employed a suitable person to do this for him.

Mr. Fairbanks's permanent settlement at St. Johnsbury placed him in a more favorable position, both for the improvement of his mind and the fuller development of his energies. The extensive business in which he is now engaged brings new and increased responsibilities upon him. Their operations are not confined to the routine which goes on under their own immediate inspection; these are complicated, running out into channels in every direction, extending to all parts of the country, and even to foreign lands. Agencies and sub-agencies at all important points

became necessary; and these must be superintended with care, and not unfrequently visited and examined. In these responsibilities Mr. Fairbanks bore his full share, conducting a very extensive correspondence, and superintending most of the operations abroad. These duties required activity and enterprise, and served to develop and give completeness to his character. The extent of his business allowed him but little time for any systematic course of study; but yet, feeling himself now established for life, he began to collect a library of valuable books, and "what little time he could steal from business," after meeting the claims of his family, he devoted to careful reading and study. The scraps of time which he could thus command were always sacredly used. He rarely sat down without a book, taking one which he was reading in course, and not wasting his efforts on any one that was at hand. What he read he made his own, not by a mere act of memory, but by thoroughly digesting it. By his careful manner of reading and studying he at length gained great facility in acquiring the thoughts of an author; and when once asked how he could read with such rapidity, he replied that he read the thoughts and not the mere words of the writer.

For several years after his permanent settlement at St. Johnsbury Mr. Fairbanks's course of life was quite uniform. His unaffected modesty and self-distrust, as well as the claims of business, kept him from mingling much in public affairs. But all the while there was a

steady growth of power and influence. His field of vision was constantly extending, new spheres of usefulness presented themselves, and with them new motives for effort.

In 1843, he united with his brothers in establishing the St. Johnsbury Academy, an institution which has always ranked high among those of a similar character. Its plan and general features represented the combined views of the three brothers. The document containing the principles on which the institution was founded and by which it was to be regulated, was drawn up by the subject of this sketch, and indicates, on the part of the founders, just and discriminating views of education, as well as a pious regard for the moral and religious influences which should prevail in it.

The following are extracts from this document:

"First. To make the course of study pursued in the school a means of thorough intellectual discipline,— such discipline as will develop the capacities of the student, and make him acquainted with himself. Such training can only be accomplished by a continued systematic course of study, in which whatever is undertaken shall be thoroughly investigated and understood before it is dismissed.

"And believing that no system of education can be successful which does not recognize the paramount importance of the Christian religion, and that no course of intellectual training in a public seminary can fully develop the mental powers of the pupil and fit him for usefulness, unless its ethics are founded on Divine Revelation, —

"Therefore it is hereby further enjoined upon the aforesaid Trustees and their successors in office that they adopt measures:

"Secondly, to make the institution a school of moral and religious instruction, — such instruction as contemplates the student's relation to a future state, and aims to secure his qualifications for it, in the cultivation of right affections and the conversion of the heart.

"By religious instruction is not intended the inculcation of a sectarian creed, but that the fundamental doctrines of the Bible be taught, and the great duties of faith and repentance be urged upon the attention of the school."

V.

In 1845, Mr. Fairbanks was chosen to represent his town in the State Legislature. In this new sphere he was active and influential. As Chairman of the Committee to whom was referred so much of the President's Message as related to Slavery and the Mexican War, he drew up an elaborate Report, accompanied by appropriate resolutions; he also prepared a valuable paper on the duty of the Legislature to take more efficient measures to promote the cause of Temperance. But his special efforts were devoted to measures for the improvement of Common Schools. His attention had for some years previous been directed to the cause of education. He was fully aware of the defects of the common schools of his State, the want of interest among the people generally, the want of qualification on the part of teachers, and the absence of any system which might give character and efficiency to the course of instruction. And yet he was confident, in view of results elsewhere, that measures might be adopted which would correct existing evils, and make the schools of greater value to the community.

With these views and impressions, he introduced before the Legislature a bill "For the Improvement of

Common Schools." By some this was received with indifference, by others with direct opposition ; but when the benefits which might result from it to the State were fully presented, it was passed and became a law.

But Mr. Fairbanks's labors and anxieties did not end here ; they had but begun. The law was to be tested by its practical workings. Obstacles were to be removed, prejudice and indifference to be corrected. The people must be made to feel that the increased expense, however small, contemplated by the new law, was more than repaid by the improved condition of their schools, and the more systematic and thorough instruction of their children. In effecting these objects Mr. Fairbanks, with other friends of education, labored with great earnestness and wisdom. His influence was exerted in a variety of channels, sometimes seen and recognized, but oftener the hand that gave the first impulse was undetected. He corresponded with the friends of education in different parts of the State, suggesting his own views in regard to particular measures, and asking their coöperation. He did much in promoting Educational Conventions in the different counties, and in recommending a State Association, at which the different views entertained on the various subjects of education might be presented by gentlemen from all parts of the State.

Mr. Fairbanks's anxieties, watchfulness, and labors for the interest of the schools will be better understood by a few extracts from his letters to the late

Governor Eaton, for several years Superintendent of Schools under the new law.

"The cause in which we are laboring I fully believe is progressing. The teachers are becoming very much interested in the improvement of their schools; and if we can only reach the parents, the mass of the community, the work will be very far advanced. It is unaccountable, that, while the sentiment is so prevalent that the education of the masses is essential, there should at the same time be so little *feeling* on the subject. There is a moving of the waters, however, of which we have occasional evidence. In this neighborhood there have been arrangements made this winter for erecting three large school-houses. Meetings have been held in various districts for the purpose of awakening a deeper interest among parents. Although there are many discouraging circumstances to be encountered, owing to the unpardonable apathy on the part of the community, yet we have much to encourage us to persevere, and I trust a brighter day is dawning."

The following letter shows Mr. Fairbanks's tact in enlisting the best influences in support of the object for which he and the other friends of education in his State were laboring:

"I write to inquire whether any arrangements have been made for any meeting of the County Superintendents this fall, or whether there is any provision for exercises at the meeting of the Society for the Improvement of Common Schools. If none has been

made, I wish to suggest an object which it appears to me very desirable to obtain; whether anything can be accomplished at that meeting you can judge.

"I have noticed that the great mass of our people are in the habit of adopting the opinions of a few of our leading and prominent men, on all the more important subjects of general public interest. As our Senators and Representatives in Congress, our Judges, the Faculties of our Colleges, our Governors, etc., think on these prominent subjects, so will the people think; and when these leading individuals are united in their views, they stamp an indelible impression on the public mind, and the degree of interest they manifest on any given subject will be reciprocated by the people. For this reason it appears to me very important to secure, if possible, the *active* influence of these prominent individuals, in aid of the cause of common school education. Their assistance in awakening a general interest in this all-important cause would be very effective if it could be enlisted; and it seems to me absolutely necessary. If the people see those to whom they are in the habit of looking for an expression of opinion inactive or indifferent, they will not rightly appreciate the importance of the subject, and will not become interested themselves.

"If it is desirable to enlist the aid of such persons, it becomes a question *how* it may be done. I have noticed that the most effectual way of awakening an interest in such subjects on the part of individuals is to impose some specific duty on them; and after once

putting their hand to the work, they become interested and disposed to take the lead in carrying forward the object. If this is the case, how would it answer to propose a meeting of the Society a week before the session of the Legislature, to occupy two days, and assign subjects to quite a number of our public men, requesting them to give their views in writing at such meeting, occupying not over half an hour each, and affording another half-hour succeeding each dissertation for free discussion? If one subject was assigned to Judge C., another to President W., another to Professor T., another to Judge R., etc., would they not be induced to attend the meeting, and give their views as requested? and if so, would not a very useful influence be exerted in awakening an interest in the public? If such a meeting was held, perhaps Mr. Mann or Professor H. would attend, if requested by yourself.

"If anything is done, a movement should be made at once, so as to give some time for preparation; and it appears to me very desirable that something should be done, or our whole system will be in danger."

Time discloses some friction in the working of the system, and his interest in the cause leads him to suggest means for securing better and more marked results.

"I have for some time thought of addressing you in relation to certain subjects connected with our school system; but a want of time on my own part, and an apprehension that I might encroach upon your time

unwarrantably, has deterred me. The deep interest which I feel in the subject I hope will be regarded as a sufficient excuse for mentioning a few suggestions.

"There has been, most unquestionably, an improvement in our schools under the operation of our system thus far; and perhaps, considering the state of things when it was adopted, it was as good a plan as could be devised, and has been as judiciously carried out as the circumstances would admit. But we cannot remain stationary. If we are not advancing, we shall be receding. Our movements must be *aggressive*, and the community must be awakened and kept awake on this subject, or the busy opponents of the system will instil into the minds of the people the idea that it is doing no good, and is a useless expense. It is only by *energetic* and *active* exertions that we can maintain our foothold, or make headway. Prudence and discretion, it is true, are requisite; but every well-chosen step we take in advance, strengthens and enlarges our field of operations, and lessens the sphere of opposition.

"The extreme difficulty of securing the right men for County Superintendents leads me to apprehend that we cannot make progress under our present system. I do not know how it is on your side of the mountain, but on this side, we must expect for the year to come that all judicious effort will cease, and that the cause will actually retrograde.

"Under these circumstances I can see no hope of sustaining our cause, unless some further compensa-

tion can be secured to the State Superintendent, so as to enable him to visit the different counties, and spend several days in each, — holding public meetings in the different parts of the county, and meeting and consulting with the County and Town Superintendents. If several meetings were held by the State Superintendent in each county, they might be so arranged that none of the inhabitants would be required to travel more than eight or ten miles to attend them; and a visit from that officer would be pretty sure to call out a good attendance, waking up something of the general interest in the cause that Mr. Mann has so successfully excited in Massachusetts. It would also afford him an opportunity to communicate his plans, and give directions to the County and Town Superintendents and teachers, and thus secure a far more uniform operation of the system than now exists. It would likewise enable him to learn more perfectly the state of the schools, and to get more satisfactory statistical returns; and altogether the plan would infuse an energy into the system and a progressive movement which is now so desirable, and without which we shall inevitably, I fear, lose ground. The plan appears to me exceedingly desirable, and is so regarded by many of the warmest friends of education with whom I have conversed. Whether it is practicable or not, I do not know; but I believe that in our present state of progress we shall meet with better success by acting aggressively, than we shall by simply endeavoring to hold with a feeble and hesitating grasp what we have already obtained."

Again on this subject he writes:

"I believe that the cause needs and demands the whole time and energies of the most talented and experienced man in the State. I think the community is now prepared for an effort, and what is especially needed is an active, vigorous appeal in every part of the State to break the death-like apathy which has so long prevailed. At no period has the prospect been more favorable for an onward movement; but it needs a strong hand and firm heart to put the ball in motion, and zeal and labor to increase the momentum from year to year."

The following reply to Governor Eaton, as to the place of holding one of the Institutes, indicates the care with which Mr. Fairbanks guarded against everything which might prejudice the interests of the school system:

"In regard to the place, there are some reasons why it should be held in some other town rather than here. There is in this region, as well as elsewhere, much opposition to our educational movements; and as most of the measures which have been adopted have originated here, there is a jealousy and prejudice in relation to any movements of this character which have reference to our place."

As an auxiliary for the advancement of the cause of education, "The School Journal" was started. This was done chiefly by the aid and counsel of Mr. Fairbanks, with the hearty coöperation of other friends of education, especially the late Governor Eaton. At

first it was supposed that a work of this kind could not be sustained in Vermont alone, and it was in contemplation to circulate some Journal of Education published in one of the neighboring States. But after various propositions, and a long correspondence on the subject, Mr. Fairbanks made an arrangement with publishers in Vermont, by which he became personally responsible for a thousand copies, and obligated himself to make up any deficiency in the expenses of publication to the amount of two hundred dollars. On this assurance the paper was started. But he did not remit his exertions when this was done; he contributed liberally to its pages, and used his influence to induce others to furnish contributions.

The following extracts from letters of Mr. Fairbanks to Governor Eaton will indicate the interest he felt in circulating among the people information on educational subjects, as well as his agency in originating and starting "The School Journal":

"I have had some correspondence with Mr. S. S. Randall, of Albany, editor of 'The New York School Journal,' in regard to furnishing us with that periodical. He proposes, if it could be circulated generally in the State, to change the title to 'The New York and Vermont District School Journal.' I have subscribed for a hundred copies for this county, and shall try to get a few into each town. I suppose it will be out of the question to sustain a periodical in our own State alone. It has appeared to me that there would be many advantages resulting from its circulation in

this State. It would render our people familiar with the operation of a system very similar to our own. It would enable us to profit by their experience in arranging and carrying out the details of our plan. It would make us acquainted with movements and operations of a large, intelligent, and experienced corps of County Superintendents, and other officers connected with their system. It would be holding up the subject of common school improvement before the great body of our people, and engaging their attention more effectually than could be done in any other way through the press. Our teachers would gladly obtain some work of this kind, if within their reach; and it would afford a medium of communication for reports of various movements now in progress in our State to improve the schools."

Again, December 7, 1846, he writes:

"I have had some conversation with people in this vicinity, in regard to publishing a periodical for the State, of the size of 'The New York District School Journal,' to be devoted, one half to the improvement of common schools, and one half to agriculture. To effect our object we must use every effort to reach the masses. Multitudes will not come out to lectures, nor visit the schools; and it is desirable to throw something into their houses. These, for the most part, are farmers — perhaps nine tenths; and the union of the two objects in one paper might secure the reading of the topics in relation to schools, when they could be reached in no other way."

"*Dec.* 26, 1846.

"How would it answer to get out one number as a specimen, and send it over the State, with a prospectus? If that course could be adopted and would be expedient, I would be at the expense of getting it printed, and trust to the success of the enterprise for reimbursement. Indeed, if the project can be carried into effect, I would agree to make up any deficiency to the amount of one or two hundred dollars, which might be lost in the undertaking if it did not prove successful."

"*Feb.* 23, 1847.

"Your favor of the 2d instant has been received. Just before its reception, I made a proposition to Messrs. Bishop and Tracy, of the 'Vermont Chronicle,' that, if they would undertake the publication of the periodical in question, on their own responsibility, and furnish it to subscribers at —— per year, I would guarantee a thousand paying subscribers in the three northeastern counties; and if it failed to remunerate them, I would make up any deficiency, not exceeding two hundred dollars, for one year. In reply they say, etc. . . . . I have written them that their proposition will be accepted. If you should not approve of the plan thus far matured, please advise me.

"In regard to editing it myself, if I were capable of doing it suitably, I suppose it would be out of my power to devote the time to it. The plan of having an association to defray the expense would be desirable, as it would secure a greater number who would feel

an interest in its circulation; but as I have previously made the proposition as before stated, I could not very appropriately ask others to come into an arrangement to relieve me."

The first number of the Journal was published in May, 1847; it was well conducted, containing much valuable information, many practical principles and suggestions on the subjects of Education and Agriculture.

Between Mr. Fairbanks and Governor Eaton, to whom the above letters were addressed, there was a very free and somewhat frequent correspondence on the various topics relating to the advancement of elementary education. Each conferred with the other in regard to adopting any important measures, and each freely expressed to the other his own views or suggestions. Governor Eaton evidently had great confidence in Mr. Fairbanks's judgment. In one of his letters he says: "I cannot give up the privilege of asking your advice on all important questions pertaining to the administration of our school system, although I sometimes fear that I shall make myself burdensome." And in another letter he says: "I follow my habitual inclination to consult you on all important business relating to the interests of our common schools."

Mr. Fairbanks's correspondence with Governor Eaton indicates that he watched with anxious solicitude the operation of every measure adopted for the improvement of the schools in the State. His

mind was fertile in devising plans to prevent or soften prejudices, and to awaken interest on the subject among superintendents, teachers, and parents. No view can be given of the depth of his interest, and the extent of his labors to promote the good of the schools, except by the careful reading of the entire correspondence with Governor Eaton, of which but a very small part is here given.

In the autumn of 1851, the political influence of the State came into the hands of a new party. This revolution brought into the Legislature an unusually large number opposed to the school law. Though the law had never been intended as a party measure, and every effort had been made to divest it of such an aspect, still it met with strong opposition from the party now in power. Accordingly, when the Senate proposed a joint session to appoint a Superintendent of Schools, the House of Representatives declined to meet the Senate for this purpose. In this way the State was left without a Superintendent of Schools, and the school law became inoperative. This was a heavy blow to Mr. Fairbanks; it was not the defeat of any private ends or ambitious schemes that affected him, but he saw all the efforts for the improvement of education defeated for the present, and that there was danger of the schools relapsing into their former condition. His strong feeling with reference to this state of things is indicated by a single sentence in a letter to a prominent friend of education in the State: "I have so loved Vermont, and felt so proud of her

reputation wherever I have travelled in other parts of the Union, that I can hardly endure the thought of her degradation."

Though he feels thus keenly the defeat of his cherished plans, he looks upon the result as the ordeal through which all desirable objects must pass before success is attained. In a letter to a friend, after alluding to the narrow views which had made the school law invalid, he says:

"Still, in looking at the progress of other objects for the moral and intellectual improvement of the community, we notice the same fluctuation; and when through the operation of adverse influences they have receded, a steady application of effort has gradually recovered the ground that was lost, and in the end we have gained even a more advantageous position. And if we now lie down and relax our efforts to push this cause forward, will not those who oppose any specific improvements in the educational system have the ear of the public, and make such use of their advantage as to prevent any favorable action of the Legislature next fall? Before anything can be effected to advance the cause, must there not be a great amount of labor performed, by the way of diffusing information and operating on public sentiment?"

Unwilling to leave any means untried that might advance the cause of education, Mr. Fairbanks, soon after it was known that the Legislature would not appoint a Superintendent of Schools, prepared a circular, which was sent to the friends of education in

different parts of the State, requesting their coöperation in carrying forward the object by private contributions. This circular was well received, as the many replies to the author indicate, (it having been signed by every gentleman to whom it was sent, with a single exception); still, owing to the disturbed state of feeling on the general subject, but little was accomplished in the way contemplated.

Even after these efforts and failures, Mr. Fairbanks did not abandon the cause. He corresponded with the friends of education in regard to bringing the whole subject before the people, and the best means of awakening new interest in it. He selected a candidate of high qualifications for the office of Superintendent, hoping that the Legislature of the next year would fill that office. And when the candidate did not think the salary fixed by the State sufficient, Mr. Fairbanks generously offered to pay him two hundred dollars a year in addition, as long as he should hold the place. This was the second instance in which he had made this offer for the purpose of securing men of the best qualifications for so responsible a position. But the Legislature of 1852, like that of the previous year, refused to go into an election of Superintendent, and this plan also was defeated.

Though the plans for the improvement of the schools thus failed, and the hopes of those who were seeking to elevate the people were disappointed, and though some of the earliest and most devoted friends of the cause died before they saw the first dawnings of a

brighter day, the efforts made were not lost; the time for gathering the richest fruit was only delayed. Good had been done, though the progress had been for a while checked. The discussion of the subject, the conflict of opposing views, the general diffusion of information on the condition of the schools and what they might be, and the educational organizations in different parts of the State at which many of the people gathered, had made education a topic of prominent interest, and had caused it to take so deep a hold of the minds of teachers and the truest friends of the people that no adverse influences could destroy what had been done. And it is not too much to say that the present efficient system by which the schools of the State are conducted, in part owes its existence and success to the effort and the toil of previous years.

A friend of Mr. Fairbanks, now a member of the Board of Education, writes: "Could he have lived till now, his heart would rejoice over the great advances that have taken place in the common schools of Vermont within six or eight years."

VI.

In the latter part of 1847, business interests required Mr. Fairbanks to visit the island of Cuba. As this was a longer journey than any he had taken, it is not surprising that there was deep feeling and anxiety in his quiet home the morning he left. As the Scriptures were read at the devotions of the family, the utterance of one voice after another was choked with emotion, till his alone was heard in the service. During his absence he wrote frequent letters to his family, and ten long communications to the "Vermont Chronicle." From both of these some extracts will here be made, illustrating the closeness of his observation, his diligence in gathering up and communicating whatever was striking or valuable, as well as other features of his character. The following extract was written to his family, December 8, 1847, from Boston, but accidentally dated St. Johnsbury:

"I suppose before the birds and flowers visit you again I shall often look back to this place, or any other spot in New England, as *home*, though not exactly St. Johnsbury. It is not, however, because I feel just at home now, that I accidentally dated my letter at St. J., though I have something of the same disposition to linger on New England soil that

I experienced in regard to our own loved hearth. I have been upon the jump almost all the time since I reached the city, and have now got my business so arranged that I can probably leave for New York to-morrow night.

"I have been filling up the trunk to return to you, and will give you a little inventory of parcels, so far as I can remember them. In the first place, the hood. After visiting a dozen stores without being satisfied, I concluded to buy the highest priced one, and run the risk of its being the one you wanted. I first selected one that had blue facing, but I remembered that you were not partial to blue; so I selected another, and concluded to send both if I could get them at a discount; but the shopkeeper would not make the discount I thought right, so to be revenged on her I concluded to take but one. In the next place, the dress. After sundry inquiries I called at H. and W's., and inquired for a winter dress, suitable for a lady thirty years old. Well, they wanted to know what kind; and I told them that I had called on them to find out. I calculated that they knew a great deal better than I did what I wanted. They said they had calico of all kinds, muslin-de-laines, plain, spotted, figured, striped, plaid, worsted and cotton mixed, etc., etc. I then inquired the prices, and they rattled them off all the way from ten cents to two dollars. The thibet cloths were the dearest, and I supposed, therefore, the best; so I went up-stairs to select, and there I found them of every possible shade, from black

to white, and as I thought I had seen you wear some light-colored dresses, drab or something of that kind, I concluded that would be the nearest to what you would want, and purchased accordingly. You will also find a small bandbox containing two articles for you and C., designed as a barrier between you and the cold. I should have remembered M. in the same way, if she had not been supplied with a substitute. I also send a couple of spoons, which please send to mother for a Christmas present; also two packages containing articles for the youngsters; also a patent machine for making waffles, which I presume you will become skilful in the use of, before my return. Now if I only had Aladdin's lamp, I would spend a half hour with you and the other dear ones; but as the genii do not render such supernatural assistance these days, I must only indulge the imagination with a short peep at you, and endure the dull reality of being a hundred and sixty miles distant."

The following postscript relates to the articles sent for the "youngsters":

"My Dear Children:

"I send you a few articles with which you can amuse yourselves this winter. I will ask two things of you: First, be careful of them and preserve them, so that I may find them all in good order on my return. Second, do not have any disputes with each other about using them. The one who will most willingly give up to the other will be the best boy,

and I shall remember him when I come home. Now, if you wish to please me, remember what I have said, and *do not be selfish.*"

"BALTIMORE, *Dec.* 19.

"Mr. F. and myself have been conversing about the sweet, quiet Sabbath of St. J., and have concluded that if there is anything that renders home peculiarly dear, it must be this. Certainly, if there is any one thing that most strongly reminds us of our absence from home, it is the restless and noisy confusion of a city Sabbath. Oh, how sweet it would be, if I could, like Burns's cotter, return every Saturday night to a dear, sweet home — to the embraces of á loved and dearly cherished family!

"My dear boys, I hope, are trying their best to merit the approbation of their father. I am glad to hear that W. is making good progress in his geography. Every time I hear that you have good lessons, it gives me much pleasure. Can you not learn again the Multiplication Table, or a part of it, this winter? And perhaps you can learn to *reckon* a little too, so that you can tell how many apples you can buy for ten cents, if they cost two cents apiece. There are some tables also which E. can teach you, perhaps while you are at breakfast or dinner. Your little tumbler, I suppose, holds about a gill, and he will tell how many times full it will take to make a pint, and then how many pints will make a quart, and how many quarts a gallon, etc. I shall expect to hear from

E. soon how he progresses with his studies; but I want both of you to remember that I am even more desirous that you should be good boys, kind and gentle, true and generous, fearing and loving God, than that you should have good lessons. I shall hope to hear a good report from you by every letter."

"PETERSBURG, Va., *Dec.* 24.

"As I shall be riding all day in the cars to-morrow, I shall venture to anticipate the expression of my Christmas wishes for my dear, very dear family; and as embracing all, I do ardently desire that the blessings of a kind Providence may rest upon you. Here it is *merry Christmas* in a low sense of the phrase. It is the saturnalia of the blacks, and in the streets all is noise and rude mirth. This commences a brief period of their freedom. Through the holidays they have their time to themselves, and all expect presents from their masters or employers. But their training has fitted them only for the baser kinds of enjoyment; and it is questionable if they are not far more happy when engaged in their usual tasks than when rioting in the temporary possession of freedom.

"I have been trying to make it out that it is four weeks since I left you; but with all my skill in reckoning, I can make it but three. Perhaps it is because the old year is getting infirm, and cannot travel very fast; and if this is the case, when the new year comes in he may trip along faster."

Two days later he writes from Wilmington, North Carolina:

"I don't know that I am one thousand miles from my cherished ones, by the way the wild geese travel, but by the routes which I have come, I find it one thousand and sixty miles.

"I left Petersburg, as I wrote you I should, about 12 o'clock Friday night, and reached this place about 4 P. M. yesterday, a distance of two hundred and twenty-five miles. Almost the whole distance is through a flat country covered with pine forests, with here and there a little opening, and a few negro huts, but, with the exception of two or three small towns, not a half-dozen comfortable-looking habitations on the route. The gathering of turpentine is almost the sole employment of the inhabitants, the pines being partly girdled to secure the annual flow. If the Dismal Swamp is as forbidding in proportion, it well deserves its name. To add to the dreariness of the scene, it rained incessantly; and the grotesque efforts of the blacks to make Christmas go off merrily did not relieve the general gloom. For a little while, however, we were amused with the performances of a musical company, who had been out to attend a ball the night previous. One played the violin, one a rude guitar, and the other — I can hardly tell what. They made on the whole very good, or, at least, acceptable music, calling forth cheers from the passengers, and finally a liberal contribution, when they were dismissed to another car. Wilmington was all alive, when I reached here, with

negroes, fireworks, guns, crackers, rockets, yelling, drinking, swearing, all one dire pell-mell confusion; and it was fortunate for me that the loss of sleep the night previous threw me early into the arms of Morpheus.

"In the afternoon I went to the Presbyterian place of worship, but found only a small school of about a dozen black children, which was dismissed soon after I entered, and I learned that the regular service was in the evening. I then walked on till I came to the Baptist Church, where the negroes were holding a service of their own. It consisted of singing, praying, and exhortation, — and *such* a meeting I never before witnessed. The singing was passable. One or two only could read, and they would give off two lines at a time, when all would join in singing, accompanied with such gestures as would add force to the sentiment. (I suppose J. H. P. would say: 'There is congregational singing for you.') The prayers were earnest, but sometimes several would begin at once, and continue till the superior strength of lungs of one would silence the rest. This exercise was accompanied with slapping of hands on the part of the one leading, and constant amens and groanings on the part of the others. The scene was wild and exciting; and while it was evident that there was much of mere excitement, there was doubtless some sincere piety; and with their habits and manner of expressing their feelings, there might be as much real devotion as in many congregations where a greater degree of decorum

is exhibited. While we have no occasion to thank God that we are not like other men, we have occasion to thank Him that we have been better taught, and that we have enjoyed such superior advantages. Perhaps E. and W. will turn to that little hymn:

'I was not born a little slave,'

as these people are, who are never permitted to learn to read. Oh, how much do I bless God that this was not your lot, when I see the misery and wretchedness that prevail here. The happiness of the slave has been extolled, but a great many are not — cannot be, happy; their sunken, despairing looks show it. Happy, blessed New England! would that all could share your peerless advantages, your true sources of happiness."

From Charleston, South Carolina, he forwards the first of the "Letters from a Traveller" to the Chronicle, on New England character, railroads, and their influences, — the first, doubtless, suggested by the contrast of what he continually saw around him. A part of the letter is here given:

"There is a buoyant energy in New England character, which sends her sons into every nook and corner of the globe on various adventures; and yet very few leave her borders without a pang of regret, and seldom without the hope of, sooner or later, returning to her consecrated soil, to enjoy in quiet the fruit of their labors. *Home* in New England means far more than it does in most other places. The recollection of it brings out before the mind of the wanderer, not

only the honored parents or beloved children, and the affectionate band of brothers and sisters, together with the old homestead in and around which the sunny hours of childhood and youth have flown by; but linked with these are the cherished associations of school-days, the sober stillness of the New England Sabbath, the hallowed and tranquillizing influence of the sanctuary and the Sabbath school, and the attachments of a society through which equality and a common sympathy prevail in an unusual degree. These influences united throw around New England homes a charm of peculiar power; and it is not strange that few can break away from them without deep emotion, or cross the borders of their native State without many lingering, backward looks, as her mountains or rugged shores gradually fade from the view. But once embarked on the broad ocean of the world, the native energy and iron perseverance of the New Englander bears him onward with the force of destiny; and in his various adventures, the satisfying of curiosity, and the information acquired, he finds much to compensate for the temporary sacrifice of *home*.

"One cannot travel any considerable distance at the present day, without noticing the vast changes which have been effected and which are still in progress, through the agency of railroads. They are changing the whole condition of the country, setting in motion new currents, bringing into market the treasures and productions of the earth which had previously

been valueless, and augmenting in proportion the value of lands yielding these products; building up new places of business; increasing beyond all calculation the amount of travel, thereby bringing people in different parts of the country into more frequent contact, and thus rendering the character of our citizens more homogeneous, and uniting them more closely in their interests and feelings; — and last, not least, bringing the moral character of the nation more nearly to a level. In this last respect, New England must undoubtedly be a loser; and it is a question of no little moment whether this loss can be compensated by the advantages which we may gain. Our resources may be better developed, our property may rise in value, our wealth may increase; but will all these be an equivalent for the moral change which must inevitably follow, — the breaking up of those habits of order, and that respect for New England customs and sentiments, which have heretofore exerted a great conservative influence on the character of society? If our people manifest the same shrewdness and good sense in regard to these priceless moral advantages that they do in relation to their pecuniary interests, they will guard with untiring vigilance those principles and habits which have constituted their true greatness, and given them such a commanding influence."

"AUGUSTA, *Jan.* 2, 1848.

"Have attended the Presbyterian meeting — three services. This evening we had one of the most in-

teresting sermons I ever listened to. The subject was: The improvement of the city a religious duty. It was beautifully and powerfully written, and delivered in the style of an orator. The preacher assumed rather novel grounds, but sustained them very ably. He stated that he considered it but a small part of his duty to preach one continued round of doctrinal sermons; that religion should be carried into the common walks of life, and all our daily pursuits brought under its influence: hence the reason of his choosing this subject. He regarded the temporal prosperity of the city as linked with the spiritual, and a temporal decline as necessarily involving spiritual declension. He regarded a bustling, active, money-making man as a far more hopeful hearer of the Word than the idle and disheartened; and so of communities: none were so hopeless as those that were declining, where the ominous 'To Let' was posted on the doors, the paint peeling off the houses, and the glass broken from the windows. He suggested, as a means of improving the city, the encouragement of public enterprises, manufactories, etc., and not depending wholly on one branch of business, as heretofore; the sustaining of schools, libraries, and scientific lectures, reading-rooms, etc.; and last, and most important, a cultivation of personal religion as the true and only unfailing source of prosperity. The business community were present by special invitation, and appeared very much interested."

Mr. Fairbanks very rarely wrote a letter to his family without adverting more or less directly to the subject of personal religion, generally introducing it in an easy and unrepulsive manner. In the letter from which the above extract is made, addressing his children, he says:

"I suppose you have been to the Sabbath school to-day, and I hope had a good lesson. I want my W. to be a good boy, and to love that dear Saviour who came down from heaven to save you; and if you do love Him, you will try all the time to do nothing that is wrong. I suppose you, E., are still reading the Bible in course. I have read as far as the 14th ch. 2 Chron. But while reading this part, we ought not to forget that part which tells us about Jesus Christ. Oh, E., you do not know how much I want you to be a true Christian. Sinful and undone, Christ is offering to save you. Go to Him, sorry for your sins, and earnestly plead with Him to save you, and my prayers shall mingle with yours.

"I wished you all a great many happy new years yesterday, but I suppose you did not hear me. May God bless you all, my dear ones."

"Alabama River, Steamboat Orline St. John,
"*July* 7, 1848.

"I have been kindly preserved and brought on my way in peace thus far, by that merciful Providence which has watched over me from my earliest existence; and I trust that I feel some degree of gratitude to my kind Protector, though I am conscious that I

fall far short of suitably appreciating my obligations. My journey from Augusta was very fatiguing, the passage being by very hard roads, night and day, for forty-eight hours, about half of the time by stage. I shall probably reach Mobile to-morrow, remain there over the Sabbath, and proceed to New Orleans on Tuesday next.

"*Saturday, Jan.* 8, 4 *o'clock.* I am disappointed in my expectation. Our progress is slow, and we shall not reach Mobile till to-morrow — perhaps noon. I dislike exceedingly to be travelling any part of the Sabbath, and should not put myself in a situation to do so, knowingly. We have been over two days on the river, and the novelty has passed away. I find much in travelling through the country which is new and interesting. I have just been on shore into a canebrake, and cut some of the canes, which I should like right well to carry home to E. and W. This is different from the sugar-cane, being much harder and stronger; and the stalks, from the size of your finger to an inch in diameter, run up perfectly straight ten or fifteen feet. The sycamore and other trees also line the shore, from the branches of which hangs down the moss, like hanks of flax.

"I have been amused to-day in seeing the negroes take their food. It was served up on the cotton bales beneath the promenade deck, and knives, forks, and spoons were entirely dispensed with. A milk-pan of hashed meat and potatoes was quickly devoured by half a dozen, being dipped up by their hard biscuits.

Some of the remains of meat from our table was then distributed, each taking a chunk in his hand, with a piece of bread. The coffee was next served in the milk-pan, being partially mixed with the remains of the hash. Altogether it was the most primitive meal that I ever saw devoured, and the appetite of the negroes was not at all disturbed by the want of neatness in the manner in which it was served."

"New Orleans, *Jan.* 14, 1848.

"I reached here Wednesday morning, and took lodgings at the Verandah Hotel. I have marked the window [on a card on which he had sketched the hotel] at which I am now seated, and where I am enjoying a mild summer atmosphere, — as much as I can do when subjected to an unpleasant headache which has stolen upon me this afternoon. A. complained of the same trouble in her last, and perhaps the contagion was communicated in the letter. If I could believe that to be the case, I would welcome it as a most acceptable visitor, rather than as a disagreeable guest.

"I cannot now give you a description of the city, or my impressions of it, but shall have an opportunity to do so hereafter. I have not fully determined when to leave. A vessel will sail to-morrow night or Monday morning; but it is a small brig, and may be out a week; whereas if I wait till a week from to-day, I can have a passage in the British steamer, and be out but two days. If I can get ready, I shall go by the brig, which is called the P. Soulé.

"I passed by a slave-market yesterday, where were some four or five hundred negroes, boys and girls from five to twenty-five years old. There were a good many rooms in which they were kept, and fifteen or twenty would be paraded on the outside with their backs against the house, and there they would have to stand all day, to be gazed at by purchasers. When a man wanted to buy, they would be taken into the house, and examined to see if they were hearty and rugged and able to work well. When I saw some little boys about the ages of E. and W., I felt truly thankful to God that my little boys were free, and lived in a land of freedom. Oh, how good and kind has He been to all of us, and how much occasion have we to be grateful to our heavenly Father, and to love Him sincerely."

"Brig P. Soulé, near the mouth of the Mississippi,
"*Jan.* 16, 1848.

"Once more, dear ones, I can address a few lines to you before leaving *our own land.* I left New Orleans about 7 o'clock last evening, and a steamboat towed us down, with three other brigs, to the Balize, as it is called, or the mouth of the river; and I can send back this letter by the boat. My accommodations — I will not complain of them, but they are not such as I am accustomed to. Our little brig seems hardly large enough to accommodate even a half dozen comfortably; and yet we have stowed in here a crew of ten, and sixteen passengers, besides five horses, two dogs, and a deck-load of various

articles. Most of the crew and passengers are continually jabbering in Spanish, French, and I know not what other language. Not more than one quarter are English. Their manners and customs are all foreign. I did not get any supper last night, and breakfast was served up by our Spanish cook to-day at 10 o'clock; and *such style!* It was well that we had a good appetite. The weather is pleasant, and we hope for a safe and pleasant trip to Havana, but God only knows where safety is. I have committed myself to His hands, and humbly trust He will keep us, and in due time return us in safety to our dear home. If I could only know before I leave that up to this time you were all well and happy, it would be a very great satisfaction; but you also are in the hands of our blessed God, our kind heavenly Father, and to His care and protection I commend you."

"Brig P. Soulé, *Jan.* 18, 1848,
"At So. West Pass, mouth of Mississippi.

"We came to anchor here about 2 o'clock Sunday, and have remained since, on account of the fog and calm. It is now 7 o'clock, A. M. The pilot has come on board, the anchor is hoisted, the sailors are spreading the sails, and we are all right glad to get under weigh again. I wish you could see us here. Mr. F. and I have a little state-room, hardly large enough to turn round in. We have eighteen passengers — one lady only; all but ourselves and two more, foreigners; — and such *jabbering!* Our meals are several kinds of meats served up in every style,

and swimming in gravy. Plates, knives, etc., have the thickest of the dirt wiped off with a greasy towel. But we have good appetites, and eat what we think we could not at home. And now, dear ones, once more adieu. I shall hope to have a chance to send this up to the city by the pilot."

On the passage, which was an unusually rough one, Mr. Fairbanks received an injury which deprived him of the use of his arm for some weeks. In a letter to his family he thus delicately adverts to the "accident," studiously endeavoring to save them from any anxiety:

"I met with a slight accident yesterday, which is causing me some uneasiness, but I hope it will not affect me long. I was crossing the deck, when the vessel careened so much that I lost my footing, and was slid down under the boom, my arm striking partly over it. From the feeling of the slipping of the bone, I concluded that the shoulder was dislocated, and it was very painful through the night; but as it is less painful this morning, I am in hopes it will prove to be only a severe sprain. I think I shall not be able to use my arm for some time, however; but it will not matter much when I am ashore, — but here with the vessel pitching and rolling, I do not dare to venture out of my cabin, and scarcely out of my berth. How little we know when and where to expect danger. I think now of the kind attentions I received from you, when I was hurt before, and I

should enjoy them right well for a few days now; but Mr. F. is very handy in assisting, and in a few days I hope to be well again. And now do not think I am very badly off, as I have told you the worst, and you see by my writing this letter that I am on the whole doing very well. I am sitting on my trunk in my cabin. Mr. F. is on deck with the passengers, enjoying the prospect of land. The day is warm and delightful, with a cool and refreshing sea-breeze, and a kind and merciful Providence is smiling on us."

Two days later he writes:

"Sunday morning has dawned upon us, and we are still at sea, though we are now sailing along delightfully, with a light breeze and clear sky, and the mountains of Cuba in clear view, and with my spy-glass I can distinguish the trees on shore. The prospect is fair for reaching port in a few hours, but we cannot tell. After writing you on Friday, we were driven back to sea, — had heavy squalls of wind with thunder and lightning; and had not a merciful Providence protected us, we should have been exposed to much danger. Our situation has been very unpleasant; but I feel that I ought not to complain in the least, as the mercies I have received far overbalance the evil. Would that I could be sufficiently grateful. My shoulder is less seriously hurt than I feared. The swelling is subsiding, and the pain has ceased, except when from some lurch of the vessel I get it moved out of its place. Oh that I could be at home with you to-day, and enjoy with you the

quiet of the Sabbath and the blessed privileges of the sanctuary! We cannot land to-day, if we get into port; and this incessant jargon is not very consistent with the proper observance of the Lord's Day. Oh that men would fear the Lord, and praise His great and holy name! Living in New England, and especially in our own highly favored town, we can form no just conception of the wickedness and awful profanity which prevails. Let us be truly grateful for the distinguishing mercies which we enjoy, and render unto God according to what we have received."

On reaching Havana, Mr. Fairbanks was disappointed in not receiving letters from home, and in finding that the scales which had been shipped from Boston as samples had not arrived. This disappointment, together with the delicate state of his health, had a somewhat depressing influence on him. After adverting to the objects of attraction around him, and yet finding very little interest in them, situated as he was, he says:

"As it is, I should be satisfied to take the steamer which leaves this afternoon, and return to New Orleans; and the rather because my health is not good, and I begin to feel discouraged about its improving. Instead of gaining strength and flesh, I am losing both; and yet I have nothing which seems like actual disease. My shoulder is gradually improving, and I have to-day got it out of the sling, though I have as yet no use of my arm, and have to travel very carefully so as not to jolt it. But after all my trifling difficulties,

I feel that I have so much to be grateful for that I have no cause of complaint. I endeavor to put my trust in that Being who has given such abundant assurances that those who trust in Him shall not want any good thing; and I think I can say, — I wish with most perfect submission, — 'Not my will, but Thine be done.' It would be a source of very great satisfaction if I could know that you and all my dear ones were well and comfortable. I often — often look into our sweet, dear home to see you; but while so distant, and communication so unfrequent, I can derive much satisfaction in commending you to the care of that kind and ever faithful heavenly Father who is ever with you and knows all your wants."

The following is his account of a concert at which he was present soon after reaching Havana:

"I attended last evening a concert by the celebrated musical performers, Hertz and Scevoli. It was an exhibition of great skill, but as to the music, I have been more highly entertained by cousins C., J., or J. H. P., than I was last evening. The occasion gave me an opportunity of seeing the fashion of the city. The Governor-General and his lady were present, and many other dignitaries; and of the hundreds of belles who came to be gazed at, dressed in the most costly attire, and sparkling with gold and gems, not one wore a bonnet or any head-dress, unless it were occasionally a wreath of flowers. Some of them would doubtless be regarded as very pretty, their dark lustrous eyes, graceful forms and attitudes, and full,

round, brunette countenances attracting the constant gaze of the other sex, who lounge at such public entertainments."

After a few days' observation he gives the following description of what he had seen:

"I am constantly inclined to laugh at the odd appearance of everything I see in this strange city. It is a walled town, a strong military post, and almost every man wears a sword or carries a gun. The streets are narrow, with no sidewalks, or only a single path about two feet wide in some of them. The walls of the houses are thick, heavy masonry; the windows mostly grated and without glass; the entrances wide, arched gate-ways; the front hall generally occupied as a carriage-house for the *volantes*, and opening into a court, the back part of which is used for a stable. The parlors are either at the sides of the hall, or on the next floor. The floors are plaster; the doors somewhat like our barn-doors, or more like prison-doors with bolts and hasps. The streets are full of *volantes*, in which the fashionables lounge about the town, and business men ride from place to place. It is from twenty to twenty-five feet from the horse's head to the back end of the whole establishment; the driver has boots reaching above his knees; and the horse's tail is braided and tied round to the saddle. The ladies wear no bonnets, but a kind of veil, covering all the head except from the forehead to the upper lip. The parlors on the lower floor are exposed to the observation of all passers-by, through the low,

grated windows, and the inmates seem desirous of being observed. In the square there is exquisite music by the band every evening, and we have had a rich treat there this evening. We did not inquire whether the band was playing for our special amusement, or the Governor-General's. The shops are generally small, usually with a small door back, opening into a court or other apartments filled with goods. The ladies ride to the shops in the *volantes*, and the shopman brings his goods out to them. There are no signs, or display of goods out of doors; and I find it very difficult to find the houses to which I have letters. On the whole it seems almost as though I had got out of the world. I should be willing to stay here a few days at least, to learn where I am. There is scarcely a trace of anything American here. They will not even touch American gold or silver. It must be stamped with the Spanish arms, or it is good for nothing. Music seems to be the presiding genius. It is constantly ringing through the arches of our hotel, and echoing from its solid walls; and you hear it at every corner of the street. The servants sung us to sleep last night with a soft, plaintive song; and as we came in this evening, a young fellow at the gate-way was playing on his guitar, and two slender little negro wenches were not ungracefully tripping 'on the light, fantastic toe' in the space usually occupied by the *volantes*. There is music also in the language, — a soft, round fulness that is certainly far more melodious than our rough English.

Even the watchman's cry, which has just echoed from street to street at eleven o'clock, and is even now repeated again and again in the distance, is pronounced in a half singing and melodious tone, very different from the 'All 's well' which reverberated every hour in the cities of the Southern States. But I must leave off, or you will think me in love with Havana, and that I should be willing to exchange it for Vermont. And for a time I certainly should, if you could all be with me. Only think of our warm, summer-like weather, and yet with a breeze to make us perfectly comfortable, night and day; with pine-apples and oranges fresh from the trees. An almond-tree flourishing in the court, the palm-tree among the common shade-trees, and everything clothed in verdure in mid-winter; green peas served up daily through the year, and all kinds of garden vegetables; — it seems like romance."

Writing to his family, February 7th, he says:

"Yesterday I kept my room mostly, and while I should have prized highly the privileges of the sanctuary, I had much cause to be thankful that I could in the comparative quiet of my own room engage in any duties appropriate to the day. Although I mourned the want of my accustomed Sabbath privileges, I could yet call it the best of days. It is true, on the Sabbath the thoughts will throng back to Vermont, and cluster around my own dear home more than on other days; but there is a satisfaction in thus looking on the sweet picture which Fancy

conjures up, and in linking it with prayer for a divine blessing on the cherished objects of my affection. There is a pleasure also in dwelling on that love of God which we so richly experience, as exhibited in the distinguishing blessings which we enjoy over this people. Why should He have thus distinguished us? Oh, how great, how boundless our obligations! May His Holy Spirit help us daily to appreciate His goodness, and to render unto Him according to the benefits we have received, a constant, earnest, faithful service, watching against every approach of sin, and diligently striving to omit no duty.

"My shoulder, though still very troublesome, is so far improved that with some difficulty I can dress myself without assistance. My business progresses slowly. It is a week since the scales arrived, and yet I have not got the delivery of one of them, owing to the tardy manner of doing business at the custom-house, and on the wharves. I feel keenly the loss of time, but it cannot be avoided, and is undoubtedly all for the best.

"I enclose a little rose which I plucked from a bush in a beautiful little circular enclosure around a fountain, outside of the walls. Flowers are abundant, but the owners at this season do not like to have them plucked. As this, however, belonged to the public, I thought I might take it as my share; and as no one objected, I took it that silence gave consent."

On the 10th of February he left Havana for Cardenas, a seaport town upon the same island. Of

this place, and his situation there, he thus writes, February 13th:

"Cardenas is a new place, and everything is yet in a crude state. I suppose it very much resembles the first years of many of the Western villages. I have taken lodgings at the Hotel de Cardenas. Like all the houses in the place it is of one story, and like the large hotels in the States, encloses a square. The whole of the front part is in one room, which serves the various purposes of saloon, bar-room, billiard-room, dining-room, and reading-room. The north side is occupied for a nine-pin alley, and the south for lodging-rooms, while the kitchen and offices occupy the east side. The court accommodates the stable, hog-pen, dog-kennel, and poultry-apartments, and is well stocked with hogs, dogs, cats, horses, hens, fleas, and mosquitoes. My room is finished in the rustic style, — the outside clapboarding forming the inside ceiling, and the bare rafters and boarding constituting the arch overhead. The window opening into the street, and without glass or grates, renders it necessary to keep the shutters closed during the night; and the approach of day is indicated only by the light shining through the cracks in the boarding. I had expected to leave these peerless quarters as soon as to-morrow; but the steamboat has not come in, on account of a severe 'northern,' and I have the comfortable prospect of remaining here until next Wednesday."

With reference to the Sabbath which he spent at Cardenas he says:

"I have spent the day in my room, and it has not been without its consolations. In the study of that precious treasure, God's Word, and in holding communion with Him, there is a satisfaction which the world cannot give; and, although here the Sabbath is not at all regarded as a day of rest, yet I could shut myself up so as in a great measure to escape the disturbance. How sweet and precious, however, are the means of grace. I have followed you as you have gone up to the house of God. I have seen you listening to the anthem, and joining in the exercise of prayer. I have met with you in the Sabbath school, and tried to catch the low hum of the recitations. I have accompanied you back to our own dear home, and seen you seated at the social board; and again in the twilight, dimly discerned your forms in the sitting-room around the stove, and almost fancied that I could hear the question: Where is father to-night?

"I have concluded to write a communication to the Sabbath school, and yet I have some doubts whether it is best, or whether it will be productive of any good. I will enclose it to you, however, and you may do as you shall deem best. If you have any question in regard to the expediency of presenting it, do not communicate it, for my own mind is about balanced whether to send it or not."

The following is the communication referred to, addressed, "To the Teachers and Scholars of the St. Johnsbury Plain Sabbath School":

"The long time that I have been associated with you in a most interesting pursuit, and the deep solicitude which I have ever felt that the institution with which we have been connected might be prospered and rendered instrumental of our spiritual improvement, must be my apology for venturing now to address you. Although separated a long distance from you, the school is not remembered with less interest than when I am with you; and the scenes which I witness, often by the contrast impress me more forcibly with the value of the privileges which we enjoy.

"It is now about the hour that you are assembled for your usual Sabbath exercises and prayer; the song of praise and the instructions of the Bible are attended to without disturbance; and the plan of salvation through Jesus Christ is presented for your contemplation and acceptance. Here there is nothing to distinguish the Sabbath from other days, except the increased attractions of places of amusement and gambling, and the increased attendance on them. People are engaged in their usual avocations as on other days; the shops and stores are all open; teams and mules, loaded with the produce of the country, are coming into market; a greater number than usual are congregated about the public-houses, drinking and gambling; and bull-fights, cock-fights, and masked balls are witnessed only on the Sabbath. This appalling profanation of the Lord's Day is attended with a multitude of other evils. It is not uncharitable to

suppose that very little true religion exists in this community. But very few pay any attention even to its outward forms; and of those who do, a large proportion appear to regard the performance of certain ceremonies as fulfilling all the divine requirements; and after morning service on the Sabbath, all classes, not excepting the priests, are found at the places of public amusement. The people are characterized by a disregard of all the divine requirements, and of all the social virtues; and any attempt for moral, intellectual, or social improvement, is strenuously resisted. It is literally a people that sit in darkness and the shadow of death.

"It is easy to trace this deplorable degradation to the want of those privileges which we enjoy in such a rich measure. The Protestants are not allowed to hold any public religious services on the island, to distribute tracts, or to make any effort to promote a knowledge of the Bible. The Catholic religion does not require its votaries to make any such effort, but rather discourages it. The consequence is, that the people are almost entirely ignorant of this precious treasure, and are in no respect under its influence. They are under little, if any, moral restraint, and are kept in obedience to the laws only by the strong arm of a military force. The preparation for the future world forms no part of their concern; and of the way of salvation by faith they have no correct conception.

"When comparing our own condition with that of this degraded people, how great occasion have we for

grateful thanksgiving to the Author of our distinguished privileges; and how great our obligations to improve them diligently. If the Scriptures have been the means of securing these blessings to us, they are worthy of still more careful and diligent study, and should receive our daily and prayerful attention, that they may make us wise unto salvation. To understand the fear of the Lord, and find the knowledge of God, we must seek it as silver, and search for it as for hid treasures. It is not by an occasional and careless reading of the Word of God that we are to find the pearl of great price. Such a course may even bring upon us the displeasure of our Maker, and be regarded as profane trifling. Especially when we regard the Bible as containing the only true account of the infinite condescension of Jesus Christ in visiting our lost world on an errand of mercy, to lay down His own life as a ransom for our guilty race, — as containing a record of His teachings, and His kind offers of pardon and salvation to all who will with penitence come unto Him, — we should surely regard it as worthy of our careful, earnest, and constant study. Seeing, then, that God 'hath in these last days spoken unto us by his Son,' 'we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip;' and 'how shall we escape if we neglect so great salvation?' 'Let us therefore,' my dear friends, 'fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it;' and 'let us

labor to enter into that rest.' A prize is set before us of inestimable value, — let us run with diligence and strive to obtain it. A crown of glory is held out for our acceptance, — let us not be so eager to gather the trifles of this world as to lose sight of the precious jewel.

"Little children: I often think of you when I see the condition of the children on this island. Your sympathies have been awakened for the heathen, and you have sent your little stream of contributions to join the great current which is designed to bear to them the glad news of a Saviour. But here the condition of the children is more deplorable than in the heathen lands; for no missionaries are allowed to come here, and their priests do not teach them the right way of salvation. The Roman Catholic churches are filled with images, and I have seen little children come in and kneel down before the image of the Virgin Mary, and cross themselves, and perhaps repeat a Latin prayer of which they did not understand the meaning, and then leave, supposing they had done an acceptable act of worship. They are never taught to pray to Jesus Christ, or to rely on Him for salvation; and they do not know what it is necessary for them to do to obtain eternal life. Now, what can we do for these children? We can ask our heavenly Father to open the way for the introduction of the Bible and Bible instruction; and He can do it, and we trust He will. But we have a lesson to learn ourselves. If God has so much more

clearly taught us our duty, shall we not be regarded very much more guilty than they, if we do not do as we are taught? I hope, dear children, you will each of you strive daily to live as the Bible requires. Study diligently this guide which God has given you, and implore the assistance of the Holy Spirit, to enable you with humble hearts to obey its instructions. And may you, my dear friends, and I, so live and so believe, that, whatever may be the allotments of God's providence in this world, we may be sure of a happy union with our blessed Saviour and with each other in that world where trials and temptations shall cease, and where the weary shall be at rest.

"With affectionate regard,

"J. P. FAIRBANKS.

"CARDENAS, Island of Cuba,
"*Feb.* 13, 1848."

From Cardenas he went to Matanzas, from which place he writes, February 16th:

"How often my pen does get into use in writing to my dear family! I came here from Cardenas yesterday; and I can assure you that I have changed quarters for the better. I am lodging now at the house of Madame M., a very good lady, who does not speak a word of English, and my only mouthpiece is an old Creole lady. I shall stop here but a day or two, when I shall return to Havana. I like this place better than either Havana or Cardenas. There are more Americans, and things are every way more American-like. It is, moreover, said to be a very

healthy place. But Cardenas! I don't know what would tempt me there again, — at least to my old quarters. I think in two weeks I should have been very nearly devoured by vermin.

"It is a glorious evening, and I wish you were here to enjoy it with me. The temperature is just right to be comfortable, with a light breeze from the sea. The moon is at the full. I have just returned from a stroll on to the quay, which runs a long distance out into the bay, forming a beautiful promenade. A broad expanse of shoal water intervenes between the end of the wharf and the shipping, the latter forming a background resembling a forest of dry trees, while boats and lighters are lazily moving about the harbor, seemingly just for the luxury of enjoying the evening. I then wended my way to the public square, near my lodgings, — a pleasant square, with wide walks surrounding and crossing it, and a colossal statue of Carlos III. in the centre. A band of musicians were discoursing most exquisite music from near the centre, while all the *élite* of the city were promenading, or swinging around the square in their *volantes*. Of the hundreds of ladies who were present, dressed in their gayest costumes, not one wore a bonnet, or any covering on the head, neck, or arms. Just think of *such* a promenade in midwinter! The music was a rich treat, and has only ceased since I have resumed my pen. Some tunes would commence with the touch of a single note at distant intervals, by two or three instruments; gradually a bar would be filled, and then

other instruments would fall in, and others still, till at length the whole band would pour forth a full chorus of rich and melodious harmony, some parts being executed with a rapidity truly astonishing. At other times the bugle would begin a low, plaintive air, and then a note or two from the clarionet; then a prolonged strain from several instruments; and at length the full band again, with drums, triangles, etc.; then all would die away but the soft and sweet notes of the bugle."

From Havana he writes on the 20th of February:

"Here I am again at Mrs. Almy's, my old quarters in Havana. I returned yesterday, and was sure of finding a package of letters and papers; but not a solitary one had come to hand. It is now three weeks since I received anything at all from home, and I am beginning to be quite impatient, though I know it is not your fault. I have again followed you in imagination to the house of God, and vainly wished that I might join you. Oh, how much I feel the loss of these blessed privileges! How glad shall I be again to hear the invitation: 'Let us go into the house of the Lord.' I walked out to-day and went into the church of San Domingo, and presently some two hundred soldiers came marching in with drums and trumpets, playing some ten minutes after they came in. I then went to another church, where was a large number of images ranged in cases around the sides and end of the building, and before one of them the priests appeared to be performing mass. After witnessing

this mummery for a while, I returned to my boarding-house, sorrowing that nothing could be done to enlighten this poor and benighted people. There were more people present than I have before seen at church, but most were ladies and negroes, with a few young men, who appeared to have come in to stare at the ladies, and spent most of the time in talking and laughing.

"My dear boys, how are you getting along? I hope you are making good progress in your studies, and that in your conduct you are daily becoming more gentlemanly, mild, and kind; and that, above all things, your duty to God is not forgotten. Ask His forgiveness, blessing, and guidance, every morning and evening, in humble sincerity. Not only read the Bible, but think what you are to learn from what you read. Think also of what I said to you the Sabbath and the day before I left. I rather think I am getting along faster than you, E., in reading the Bible. I have read by course to the 18th Psalm. But I am not so anxious that you should read it so fast, as that you should understand and remember what you read.

"Remember now what I ask of you, and I think you will not refuse your absent father's request. 'My son, if sinners entice thee, consent thou not.' That is your heavenly Father's command, and I now request you to remember it. It means, if you see or hear others do wrong, do not fall in with them and do so too; or, if they try to have you, tell them man-

fully that you will not, to please them or anybody else. Do not begin to do a little wrong; for when you once begin there is no stopping. Set your foot down at the mark, and do not let the whole world tempt you over it. *Fear to do evil.* Remember 'the fear of the Lord is the beginning of wisdom.' Oh, my dear boys, love and honor the Saviour, and may God bless you."

As the season of spring approached, the climate proved unfavorable to his health. His strength was greatly prostrated, and he found himself, consequently, unable to conclude all the business arrangements which he had intended. Considering it unsafe to remain longer under the debilitating influences of the climate of Cuba, he made his arrangements to leave by the earliest opportunity. The following letter will show the critical state of his health, as well as his calm, Christian composure in view of it:

"HAVANA, *Feb.* 27, 1848.

"I thought I should have to give up the idea of writing you to-day, on account of extreme debility; but I have got into a position in which I can do it without much exertion, and I will lazily pen a few lines. Now do not fear, for I shall not send this till I am much better; and if you receive it, it will be a token that I am so. I left Matanzas I thought pretty nearly recovered of my difficulty; but some extra exertions here, the fore part of the week, brought it on again. The difficulty appears to be checked now,

but I have no more strength than an infant, a slight fever, and no appetite. Under these circumstances, I shall return to the States as soon as I can get there.

"I was rejoiced, I assure you, yesterday, by the receipt of your letter of the 21st, together with one from dear M. and E. I suppose they are the last I shall have on the island — perhaps till I get home. Home, oh how I have longed to be there for a few weeks past! I have felt the need of your kind attentions, and still more of your company, together with the quiet and comfort of home. My room opens upon a street which is a perfect bedlam, and I am so sick of the noise and confusion that I can hardly endure it. Then again, my stomach resolutely refuses everything I can offer it, and is continually calling for something from home. Altogether, I am very uncomfortable; and yet I do wrong to indulge the least in any complaining, and I do not intend to, for my heavenly Father has been far better to me, every way, than I have deserved, and I think I am under very special obligations that I am as well to-day as I am. I do not know what He designs in regard to me; but I have strong confidence that He will restore me, and return me to you in safety. But if He designs otherwise, I think I am willing to resign myself into His hands to do with me as to Him seems good; and my prayer is that His will may be done, not mine. I feel very poor and weak, as though a breath would sweep me off; but reposing in His strength I know that nothing

can overcome me. I have written the above at several times during the day, but must now close for the night.

"*Feb.* 28. — Another day has worn around, and the steamer is not yet in, and no other vessel that I can leave in immediately. I feel a little impatient, but Providence is ordering it all for the best, and I will submit to the directions of supreme wisdom and infinite goodness. What unreasonable creatures we are! The all-wise Ruler is ordering all events right, and superintending the affairs of the universe so as to secure the greatest good of His creatures; and yet if He does not turn aside and fix everything to suit our selfish purposes, how prone we are to repine and be impatient. What selfish creatures, too, we are! The great object for which all created beings should unite their energies is the promotion of the glory of God. And yet how our first thoughts centre on self. What matters it whether life or death, health or sickness, abundance or want, are my lot, provided the glory of God is promoted by my joy or suffering? If the glory of God is our chief object, we are pursuing the great design of our existence, and fulfilling the will of our heavenly Father, and we may safely leave consequences to Him. But how greatly do I find myself deficient herein! Selfish desires, and selfish pursuits, hang like a leaden weight upon my soul, and weaken my faith and cloud my prospects. Lord Jesus, strengthen me and all of us, that henceforth we may live, not unto ourselves, but unto Thee.

"*March 2.* — The steamer has at length arrived, and leaves to-morrow at noon. I design to take passage in her. I am gaining somewhat, though very slowly; but presume that, as soon as I get out to sea, I shall get braced up. Now you need not borrow any trouble on account of me. My disorder is checked, and I am probably as well as I was two or three weeks ago, excepting a debility from which I might not recover in this relaxing climate for several weeks. I do not know that I can expect to hear from you again until I reach New York, which will seem a long time; but may God preserve and bless you is the constant and fervent prayer of your affectionate husband.

"Love to all the dear sisters, children, and brothers' families. Mother is especially remembered. Brother E. communicates some special religious interest at Lyndon, at which I am very much rejoiced."

Mr. Fairbanks left Havana for New Orleans on the 3d of March, in the British steamer Great Western. The following are extracts from a letter written during the passage. The affectionate reference to two friends residing in his family is only an illustration of the kind interest and attentions which he was constantly manifesting.

"It seems to me that home will be peculiarly dear after so long an absence; and I sometimes fear that I am doting upon it so inordinately that Providence will, for my own good, interpose something to mar the anticipated pleasure, and turn my thoughts more

to the only sure source of happiness. Thank you, a hundred times, dear E., for your kind note. You wish me to write you at D.; but I trust a line will be as sure to meet you at our own dear home in St. J. I am now floating on the Gulf of Mexico; and as my companions in the cabin are full of glee, in anticipation of the near termination of their voyage, I cannot collect my thoughts so as to do more than simply acknowledge my obligations for your kind remembrance. Your note gave me much pleasure as a token of your affectionate regard, and willingness to contribute to the happiness of one who reciprocates your sentiments, but is not always equally careful to reciprocate your acts of kindness. I trust, however, that the future may make up for the past; though past experience should warn me against too strong a reliance on my good intentions.

"Dear C., it seems a long time since I have heard anything from you. I suppose family affairs have had a claim on your time, though I have no doubt you have written me, and I shall have to forego the pleasure of receiving your notes for weeks. I have felt, for a few weeks past, the loss of the kind attentions which I have usually received from you and A. when I have been a little unwell; but I have experienced the same kind care of my heavenly Father, and have no cause to complain; and soon, I trust, we may again be permitted to enjoy the happiness of each other's society.

"I often look in upon you, and the picture is always

very nearly the same. I fancy you all in comfortable health, and engaged in your usual pursuits; and yet in the five or six weeks which have elapsed since your letters, changes may have occurred to interrupt the outlines of the picture, which if known to me would cause me much anxiety. But I will yet trust in that Providence which has ever smiled on us so propitiously."

"Steamboat Western World,
"500 miles above New Orleans, *March* 17, 1848.

"Dear Ones:

"Fifteen weeks ago to-day, if I reckon aright, I was with you in our own sweet, sweet home; and I fear four or five weeks must elapse before I again join you. It is a satisfaction that I am on the waning side of my tour. But these Western rivers—how long and monotonous when one is aching to get home. Four days have we been ploughing our way up the Mississippi, and yet only a third of our passage to Cincinnati has been accomplished, and a whole week more of the same dull routine is before me. It was pleasant enough for a day or two to see Western life on a steamboat, and the Western scenery on the great 'Father of Waters'; but when the novelty has worn away, it is exceedingly tedious. It is a route, however, that I have long wished to travel; and my only regret is, that it keeps me from the bosom of my dear family a week or two longer than if I had returned direct. My health is daily improving, and I feel considerable confidence that it will in the end

be better than when I left home. When I started from Havana, my weight was only one hundred and ten pounds.

"To-morrow you will enjoy the blessed privilege of the sanctuary again; but I shall be confined to the boat with gamblers and swearers, and not a very comfortable prospect before me. In my state-room, however, I can for the most part be secluded from this disagreeable company. I had a blessed privilege last Sabbath. The first time for eight weeks, I attended the services of the sanctuary, and the Sabbath school, and the Sabbath-school concert. It was a refreshing season, I assure you."

The following is an extract from a letter to Rev. Mr. and Mrs. T.

"Mississippi River, *March* 20, 1848.

"Since I left home, I have seen much to discourage the heart of the Christian. Cuba is shut up under the rule of an iron despotism, and a still more intolerant church. No Protestant public worship is tolerated; and any effort to distribute Bibles and tracts is liable to be met with fine and imprisonment. The aim of the Catholic clergy seems to be to cajole the people with a few forms and outward shows, and to destroy as effectually as possible all sincere spiritual worship. The spiritual condition of the island is more deplorable than that of any heathen country on the globe, as it is more effectually closed to the introduction of a pure religion. The condition of our Southern States is

also sickening. Aside from the blighting influence of slavery, which hangs like an incubus upon the spiritual and secular improvement of the people, there prevails a most lamentable degree of vice and crime, which, it would seem, should call down the righteous vengeance of Heaven. The Sabbath is regarded but very little different from other days, unless it is made more particularly a day of sporting and amusement. The most disgusting and blasphemous profanity prevails among all classes, and the people seem to glory in setting at defiance all the laws of God. I do not mean to say that this is the character of all, but in travelling it is true of the great majority. Oh, what a change, and how happy a change, when the kingdom of the Redeemer shall be established, and all hearts brought under the influence of the Holy Spirit! When can we hope for this glorious, happy day? How should the hearts of all Christians yearn and pray for it, that God may be glorified, and not be so dishonored by His creatures.

"I recollect cousin C. regards a person's handwriting as somewhat indicative of character. You must bear in mind, cousin, in giving a verdict in the present case, that I am on board a steamboat, and am constantly shaken by the jar of the engine, so that it is with difficulty that I can guide my pen at all."

"*March* 23, 1848, below Louisville, Ohio River.

"It is now two months since I have heard anything from you, and I often ask myself what changes may

have befallen you during that time. I still picture you as well and happy, looking forward, as I do, to the time when we hope to be again united; but the eye of Omniscience may see things differently. I often think of my aged mother especially, with apprehension that I may not see her again; and yet her days may be lengthened beyond the limit allotted to some of us who have numbered fewer years. But why should I be anxious? A kind heavenly Father holds the destinies of all in His hands, and will order all events in wisdom and goodness. Monday afternoon I spent in reading over all your kind letters, — which had been separately re-read many times, — and it was a rich treat. If I only had all the rest which you have written, how much satisfaction it would afford me.

"*March* 24. —We are now passing up *La Belle Rivière*, as the French termed it; and it is truly a beautiful river. Broad and majestic, its current sweeps in long and graceful curves around the jutting shores, encircling in its bosom a multitude of islands, mostly covered with the original forests. The country is beautifully diversified with hill and valley, with rich woodlands, cultivated fields, and tasteful dwellings. The whole character of the country has changed since leaving the Mississippi, and instead of being the most monotonous, is one of the most picturesque and beautiful through which I have travelled; and the well-cultivated farms and comfortable farm-houses and thriving villages strongly remind me of New England.

"I suppose I am getting within a thousand miles of home, and begin to feel somewhat in the neighborhood of it; though, had I not been so much more distant, I should still think myself in a far-off land."

Mr. Fairbanks was still in very delicate health when he reached home; he was exceedingly emaciated, and his general debility gave great anxiety to his friends. But he gradually regained his usual tone of health.

VII.

By his efforts in originating and sustaining the Vermont School Law, Mr. Fairbanks had become known as an earnest and judicious friend of education. His prominent position in this cause led to his election as a Trustee of Middlebury College in 1850. After accepting this appointment he entered with much interest into whatever pertained to the welfare of the institution. He was soon familiar with its finances, its system of accounts, its need of funds and scholarships, the state of the library, and even with its discipline. He encouraged measures for its greater efficiency, and contributed liberally to meet its varied wants. His letters to the President from time to time, making inquiries in regard to various features of the college, show how strong an interest he had in its prosperity; and the somewhat frequent correspondence of the President with him, consulting him as to the best measures to be adopted to promote its usefulness, are an evidence of the strong confidence reposed in him.

The following is one of his communications to President Labaree, relating to the affairs of the college.

"Supposing you might be in correspondence with Professor R., I enclose a draft for one hundred dollars, the avails of which may be appropriated by him

for the purchase of books for your library. As he will be in company with Mr. and Mrs. W., I hope some means additional will be placed at his disposal without encroaching on our funds.

"You will probably never see the time when the wants of the college will be fully satisfied; and it is perhaps as well, both for the institution and for the community. It is not our most richly endowed colleges that are in all respects best for the education of our young men. It is for the benefit of such institutions, as well as individuals, to follow the way of the good old John Eliot, who says: 'My way is not to cast beforehand, but to work with God by the day.' It serves also to enlist the interest and sympathies of the people, to be called upon frequently to aid in sustaining our colleges, and to put them in a position to be the means of the greatest usefulness.

"In regard to the salaries of the professors, I agree with you that they should and must be raised, that is, so far as the labor expected is fully and faithfully performed. I should not, however, think it so important to increase the *number* of the professors. If the great object is to draw out and discipline the mental and moral faculties, I believe as much, nay, more will be accomplished by having the present professorships filled with thorough disciplinarians, who will sit down calmly to the work of making the students as nearly perfect as possible in the respective branches which they teach, than by increasing the number. With a thorough training in the mathematical

and classical studies, to develop the reasoning faculties, the memory, judgment, and power of fixed attention; in the classical studies, rhetoric, English literature, etc., to cultivate the style, taste, imagination, etc.; together with moral philosophy, and exercises which will render a close study of the Bible necessary, for forming correct moral and religious character, — I believe your college will turn out better scholars, men of more sound and well-balanced characters, fitted for greater usefulness in society, and qualified for a greater degree of happiness themselves, than those institutions where a professor is installed to give instruction in each of the several branches of science, arts, and literature. I have written very loosely and perhaps unintelligibly; but my idea is, expend the same amount in paying well (so as to secure able men) the professors you now have, rather than increase the number. Pay them well; require them to do their work well, and to educate scholars *thoroughly finished* in the branches which they profess to teach. You would not, in that case, turn out into the world walking encyclopaedias, but men who would be prepared to excel in any sphere where Providence might cast them, and to make their mark upon the world too deep to be obliterated."

President Labaree has kindly furnished an account of Mr. Fairbanks's connection with the college as a trustee, which is here presented in his own words:

"Experience teaches that but few men are qualified to discharge the duties of a College Trustee. It is

not difficult to find gentlemen who are willing to accept the trust, and hold themselves ready to perform some of its more formal and incidental duties; but to obtain those who fully comprehend and feel the responsibilities of that office, is no easy task. Seldom are the necessary qualifications united in the same individual; but in Mr. Fairbanks they were all found in full measure. As a wise counsellor he had few equals. His clear perceptions, accurate judgment, prudent forecast, and moral courage, secured for his opinions, on all practical subjects, a respect that clothed them with authority. His social standing, his reputation for wisdom and integrity, and his zealous endeavors to promote the highest good of his fellow-men, gave him an influence that few men of his quiet, modest, unobtrusive deportment have possessed. Add to this his active, untiring benevolence, and you find him eminently qualified to fill the office of a college trustee.

"When first elected, he declined the office, fearing that his business engagements and other duties would not allow him to devote the attention to the interests of the college which that official relation would demand. His letter announcing such decision contained views respecting the duties imposed upon the guardians of a literary institution, so comprehensive, so just, and so earnestly expressed, that with one accord we re-affirmed his appointment. On a personal interview he was induced to accept the office; and from that moment his energies, moral and intellectual, were

devoted to the interests of the institution. As a preliminary step he made himself familiar with the condition of the college, its resources, its necessities, and its prospects; he attended our meetings for business, listened to the statements, suggestions, and discussions, and thus prepared himself to speak and act intelligently; and whenever he gave utterance to his own views, though his words were few, his voice feeble, and his manner unimpassioned, he never failed to command the respectful attention of all present.

"When the Board adjourned, he did not dismiss the college from his thoughts until the next annual meeting, but bore it daily upon his heart. Often did he write for information respecting the progress of the institution, the success of plans that had been adopted for its endowment or improvement; at the same time making suggestions, expressing sympathy in trials, and speaking kind words of hope and of encouragement. His letters always received a most cordial welcome.

"The commotions sometimes witnessed in colleges and communities because some delinquent youth has received his just deserts, gave him no alarm. To the Faculty that would wisely and firmly maintain authority, in the face of censure and discontent in high places, he would express his earnest thanks and unqualified approbation. With him public interests far outweighed the interests of an individual, whether a student or an officer of college. Neither personal advantage nor private friendship could with-

hold him from the performance of duties imposed by his official position.

"We deeply feel the loss of such a friend. While we highly appreciate and are profoundly grateful for his liberal bequest of ten thousand pounds to our institution, we are painfully conscious of our loss. His mature counsels, his enlarged views, his earnest purpose, his lofty moral aims, and his active exertions in our behalf, were of more value to us even than that munificent legacy."

The business character of Mr. Fairbanks is indicated in the views just expressed; but the subject deserves a fuller statement. One who knew him well in this relation says: "his business talents were of the highest order;" and another, "his business habits were laborious, prompt, and always very effective." And still another says: "he was one of the best business men I ever knew; and the amount of business which he did on his tours was surprisingly great." There was a method and precision in all he did; great neatness and accuracy in his accounts. His eye was quick to detect mistakes. "I cannot turn over a single page without finding mistakes," was his remark in regard to one man. He accomplished much, and yet never seemed hurried or confused. He drove his business, but never allowed it to drive him.

Some of his transactions involved questions of great perplexity, requiring for their adjustment sound judg-

ment, and broad and sagacious views; yet for all such questions his resources were fully equal. His business habits and accuracy are known to have had their influence on other men, who are now profiting from his example. His high reputation in business circles made him the first President of the Passumpsic Bank, for the success of which he contributed his best counsels and services to the time of his death. But with Mr. Fairbanks mere accuracy, or system, or tact in his transactions, was not enough: with all these there was united an unbending principle of rectitude. One who was for a time associated with him says: "He made it a point in all his transactions not only to maintain a high standard of integrity, but also to manifest a noble, generous spirit; and I have always looked up to him as a model man, and esteemed it a great privilege to be associated with him. I regard his life as furnishing a fine illustration of the fact that active and extensive business engagements are not necessarily inconsistent with Christian activity. He did not suffer the world to secularize his piety; rather, his piety seemed to pervade his secular transactions, and exalt them to a religious duty."

VIII.

A MIND of generous and Christian impulses will always devise means for extending good influences; its efforts will not be limited to a single field of action; it will go out in all the varied avenues open for it. One of the ways by which Mr. Fairbanks hoped to benefit the community in which he resided was by introducing improved methods of agriculture. He had become interested in the subject himself, had studied and made himself familiar with the more recent improvements. He was confident that by more wisely directed efforts a more valuable return would be made for the labors and expense of the farmer. He sought to make known what could be done, both by diffusing information and by the practical results of his own mode of procedure. He wrote several articles for the "School Journal and Vermont Agriculturalist" on subjects relating to agriculture: on the preservation of manures; on composts, collecting the views and experience of various writers; on English agriculture; methods of curing hay; agricultural interests of Vermont; true economy in farming; breeds and breeding of cattle. What he thus advocated in theory he illustrated in practice. He realized large crops from his lands, and introduced some of the best

breeds of cattle, sheep, and swine, from the sale of which he received handsome profits. In this and other ways he sought to benefit the agricultural interests of the State, and to present motives to the young men of enterprise to remain at home and develop the resources there, instead of seeking a new home in remote parts of the country. In one of his "sketches" written in the West, and published in the village where he resided, he says: "Vermont is rich in resources; and were half the enterprise and talent which flows out from her to the Western world, too often to be blighted with disappointment, or buried in the premature grave, directed to the development and improvement of those resources, her hills and her valleys would resound with many a glad note of joy from those who now sigh in distant lands for the homes of their childhood."

He was jealous, too, of anything that might seem to bring a reproach upon the interests of agriculture. When one of the newspapers made some strictures on the want of system or correctness in the business transactions of the Agricultural Society, he quickly came to the defence with a pointed reply. The men, he says, appointed on the business committees of the Society are farmers, who understand their own business, and are men of common sense, though they may not have all the culture of the schools; and the press ought to encourage their efforts for agricultural improvement, instead of making any feature in their

reports or business transactions a subject of unfavorable comment.

Mr. Fairbanks's efforts for doing good were put forth in many directions. Most men have favorite fields of action; some but a single one. But he looked about him in every direction, and wherever he saw a sphere in which something could be done, he was sure to occupy it; and though his labors were so varied, they were well directed and successful. But the general statement that his efforts were varied and successful will convey no adequate impression of what he actually did. The proof of a general statement is found in the details.

In connection with his brothers he did much to promote the improvement of the young men in their employ. He encouraged them to form and sustain a lyceum, to establish a library and reading-room, and he himself selected with great care the books. He also delivered lectures before them, and secured lectures from others; and, as an incentive to them to cultivate habits of original composition, he offered prizes for the best productions. And the last time that he was ever present at the meeting of the partners, he spoke with special emphasis of the need of greater efforts for the good of the young men, especially for their religious interests. How many minds have been quickened by these influences to efforts for improvement, or how many young men have been kept by the attractions of that library, reading-room, and lyceum from squandering their hours of leisure,

or been saved from falling into dangerous courses, may not be known; but it is the highest honor to the gentlemen connected with the company that they have brought around their men influences so salutary.

He was prominent in promoting and sustaining the cause of Sabbath schools, of temperance, and education, and on these subjects wrote and delivered able addresses.

To advance the objects of African colonization he corresponded with gentlemen of property in several towns in the vicinity, to secure the pledge of a certain sum yearly for ten years. His efforts for this end were highly appreciated at Washington. The Secretary of the Colonization Society writes: "I have the pleasure of acknowledging the receipt of another of those favors for which we have been so often indebted to your kindness. The draft is most acceptable, and you have my hearty and sincere thanks for your unremitting devotion to this cause."

When, again, the Christian Union was formed, the object of which was the elevation of the colored race, by providing moral and religious instruction for them, he corresponds with the officers of the Society, that he may understand its plans and aid in the accomplishment of its purposes.

He corresponds, too, with a missionary in China, to gain information concerning the condition of the Chinese, their employments, domestic life, religion, and customs. He also endeavors to procure such articles as would illustrate their customs; — all this

that he may awaken a warmer interest in the Sabbath School for this heathen nation.

He feels that our country needs a history of the United States, more reliable, written with broader views, and in a style that would make the study of it more attractive; and he writes a long letter to Washington Irving, presenting a variety of considerations to induce him to undertake it. The close of this letter is here given: "If in your literary labors you seek for laurels, a work of this kind would twine around your brow a larger and more unfading wreath than has yet adorned it. If you seek for wealth, no work you have published will command so extensive a sale, both in America and Europe. If your aim is still higher and nobler, to benefit your countrymen and the world, no labor in which you could engage would confer a greater and more lasting favor on the former, or be of higher advantage to the latter. This and your other works would stand for ages as the true record of the discovery and settlement of a new world, and the planting and growth to maturity of its first empire; and Americans would greet with joy, and foreigners with admiration, the History of the United States of America by Washington Irving."

Though Mr. Irving never wrote this history, yet his great Life of Washington covers much of the same ground.

When a neighboring State has made a political shipwreck, he points out, in an able article for the leading journal of that State, the rock on which her

principles had been lost, showing that to adhere to so great a man as Mr. Webster even is not always safe, but adding, with a magnanimity which, if manifested elsewhere, might have saved to his country for the present crisis the services of that great statesman, that Mr. Webster ought not to be condemned for a single mistake.

A plan had been proposed to raise a large sum of money in Boston for building a theatre, to make the place attractive to business men: more than two years before the corner-stone of the magnificent Boston Public Library was laid, he furnished for one of the journals of that city sound and convincing views of the still greater value to the city of a public library, with a spacious reading-room supplied with the literature of the day. I cannot visit this rich storehouse of intellectual treasures, and look upon the generous provision made for the citizen and the stranger, without feeling that some of the first influences which led to the establishment of this noble monument came from the Green Mountain State.

He wishes to contribute something to the cause of science: he therefore makes observations on the state of the weather, the fall of rain, and the like, which he regularly transmits to Washington, to Professor Henry of the Smithsonian Institution. He also furnishes him a description of St. Johnsbury and the vicinity. Of this the Professor says: "Your description is interesting, and will be of service in reducing the observations you may make."

He learns that books of a dangerous tendency are extensively circulated in one of our New England colleges; and he writes at length on the subject to one of the college officers, urging him to call the attention of the President to the baneful effects of these books on the morals of the students.

An illustration of what he was constantly doing is found in a letter to a lady on a visit to her friends: "And now," he says, "will you permit one word of preaching? Will you remember the influence which every word and act of yours will have on those with whom you associate, and let that influence be exerted for their permanent welfare and happiness? During your stay, you may by your example and precept teach those dear little sisters the importance of forming their characters for piety and usefulness. Teach them that their first duty is to render service to God, next to promote the welfare of their associates, and last of all to seek their own happiness. Perhaps you will say that this is requiring too much disinterestedness, and I own it is far more than I practise; but where do we find a character so amiable and so truly noble as in him who adopts as his motto, and daily practises from it, BE USEFUL?"

When an extensive circus company is commencing its exhibitions throughout Vermont, he wishes to stay, as much as may be, the evils resulting from it: and he prepares for one of the journals a view of the losses to the State in time and money, but especially in its bad moral influence.

His pen is busy in every direction where evil is to be checked or good promoted. When it is proposed to unite the American Education Society with the Western College Society, he earnestly opposes the union, on the ground that the contributions to the united societies would be much less than they received separately, and that the Education Society would greatly suffer in its funds.

He writes for the public journals on a great variety of subjects as the circumstances of the times seem to require: On the increase of ministers; a second article on the increase of ministers (in February, to enlist interest in the concert of prayer for colleges); Education Society as a means of raising up ministers; Education Society (to remove objections against it, giving the views of presidents of colleges, and professors in theological seminaries); The amount of aid to be given to indigent young men preparing for the ministry; Thoughts relating to "shady side" (to correct erroneous views); Whose duty is it? (a paper for the better support of the clergy); What is essential to render prayer effectual? Family prayer; A wise man (Father Sewall); Education in Canada; Education in Louisiana; Hints to teachers; Hints how to teach reading; Hints on the order of studies; Home missions (several articles); Domestic missions; What shall be done? (a plea to promote temperance, virtue, and intelligence); What has been done (a paper on temperance); The administration and slavery; Duties in regard to slavery; The political press;

Take notes of sermons; Facts in chemistry (three articles); also several "Sketches" written for the "Caledonian," while he was on a business tour in the Middle and Western States. His communications to the public journals, most of them long ones, must have numbered nearly or quite a hundred. These were written for the "Caledonian," the "Vermont Chronicle;" the "Congregationalist," "Traveller," and "Atlas," Boston; the "New York Observer;" and the "School Journal" of Vermont. Besides this, his correspondence in relation to the school law alone would make a volume of more than one hundred and fifty pages.

To these are to be added his numerous and long letters to his family and friends, full of information, often delightfully humorous, breathing a spirit of vital and earnest piety, as well as the warmest affection and interest; those to his children embodying the wisest counsels and the noblest incentives to daily duty and to a Christian life.

In what is generally considered a more direct sphere of benevolent operations, a sphere not merely of personal effort, but for pecuniary contributions, Mr. Fairbanks's field of action was not less varied and broad than the one already considered.

His eldest son, who was at school, writes him in regard to expenses at the close of his course; to which the father replies: "I shall wish you to do full your share, and perhaps if you should pay twelve

dollars, and then assist some needy scholars two or three dollars more, you would not be far out of the way."

Again the son writes in regard to what he should contribute to the missionary society in the school. "I think you should subscribe five dollars. I want you always to do your part liberally about such things, and you can feel free to do it without consulting me." These simple statements are a key to his principles of benevolence. His charities were not always large, but they were bestowed with discrimination and good judgment, and where they would afford great assistance, or would be the means of promoting essential good.

He quietly leaves Bibles at the hotels where he is stopping; and when he knows gentlemen of means or influence who have mistaken views on subjects of great public interest, or who need to be roused to greater activity in the various objects of benevolence, he takes pains to have some volume suited to their case put into their hands, carefully concealing the source from which it comes.

He takes a few books of a deceased clergyman's library, not that he wants the books, but that he may relieve the necessities of the family.

He sends a few volumes to a clergyman, saying, with regard to the largest one: "Perhaps you have it; if so, perhaps you may know of some one among your friends who would accept it." This is a small matter, but it is an index of character.

For aiding feeble churches, either in supporting the ministry or in building houses of worship, he contributed again and again. The Secretary of the missionary society through whom his charities to such churches were expended, writes: "Please excuse another letter from me. My communications concerning certain persons and parishes have in time past met with such kind reception that I am encouraged to write again."

He sought out indigent young men of piety and promise, and encouraged them to enter on a course of study for the ministry. These he either gave such assistance as they needed, or he loaned them money, to repay when they might be able. Several young men were thus through his influence induced to prosecute a course of study, who probably would never have done so without it. He once said that if he were to commence his life again and were counted worthy, he should rejoice to spend his days among the heathen in making known the riches of the gospel. But though his own voice is now hushed in death, that gospel is faithfully proclaimed among the heathen by the voice of one who was aided and cheered and counselled by him through most of his course of study. "I owe more to him," said this missionary to the writer, "than to any man living." After completing his collegiate course, the missionary referred to proposed to teach a year, that he might refund to his benefactor some of the money that had been furnished him. But Mr. Fairbanks writes dissuading

him from this, urging him to prepare as soon as possible to enter the ministry. The letter he closes by saying: "As I contributed what I did for your assistance for the purpose of advancing the cause of the Saviour, I hope you will never feel any obligation to refund anything to me, but regard the debt as due to our divine Master, and to be discharged only by working it out in His service."

But a few days before his death, he made a generous contribution to a fund which the students of an academy in an adjoining State were raising, to assist worthy indigent members of that institution.

The widow of a deceased clergyman, whose son Mr. Fairbanks had offered to assist in preparing for the ministry, thus writes to him: "Thanks, my dear sir, a thousand thanks, accompanied by the fervent desire and prayer that my child may prove himself worthy of your generous patronage; and should he eventually become a successful herald of the cross, may you be permitted to witness so meet and blessed a reward of your efforts of love."

In reference to these efforts to aid young men a distinguished minister of the State wrote him: "You certainly act wisely in using means to extend your influence beyond this short life, and to help our good young men in their course of preparation to preach the gospel when you and I shall have ceased from our earthly labors."

In a financial crisis, when there was much suffering in our large cities, he directs a friend residing in a

remote city to relieve such cases of distress as might be known to him. The almoner of this bounty, after the death of Mr. Fairbanks, writes: "How beautiful and consistent was his Christian charity. I could tell you of many desolate firesides that have been warmed by his bounty, and of many sad hearts that have been cheered and soothed by his kind charity." On one occasion, after visiting with this almoner a destitute family in Philadelphia, Mr. Fairbanks said: "What a luxury it is to give to the worthy poor." A few weeks before his death he left means and devised plans for improving the condition of some of the poor of this city. Some of the means thus furnished ministered comfort to them, months after his decease.

He was not unmindful of the needy around him, though the hand that relieved their wants was generally invisible. Even when absent from his home the destitute are not forgotten. He writes: "I wish you to remember Mrs." —— (a poor woman) "pretty liberally." He remembered often the aged pastor under whose ministrations he had sat in his earlier years; he remembered needy ministers, sending them such things as would be useful, without the least intimation of the source from which the gift came. Sometimes the concealment was the more successful by the cars leaving at some place on the railroad a barrel of flour, or other household necessaries. But the author of such charities was not always concealed, as the following letters show:

"Dear Brother:

"I have neglected too long to acknowledge to you the present of the 'Cyclopaedia of Missions.' It is a needed and valuable addition to my library. Will you permit me also to thank you (I know not who else it could be) for several presents received from an anonymous friend, viz: the 'Congregational Year-Book,' the 'Vermont Chronicle,' twenty dollars the past year, ten dollars the preceding year, and the present about Thanksgiving time the past year. I was encouraged to 'persevere.'"[1]

"Amid the discouragements," writes another, "of ministerial life in this northern section of Vermont, it is a consolation to know that we have friends here who feel an interest in us, and who sympathize with us in our labors. Of this we have had ample proof. We have received several tokens of regard from sources unknown. I have myself been made a member of the Library Association, Boston; the 'Vermont Chronicle' has been sent to me gratis; and soon after my *second* installation I received through the post-office a letter enclosing a present of twenty dollars. This was quite touching to our feelings, coming as it did at that time. Should you know of any individual whose generosity would be likely to prompt him to such acts of kindness, you will please present to him our most grateful acknowledgments."

The following paragraph is from the "Vermont

[1] This was the signature of the letter accompanying the gifts.

Chronicle" of January 15, 1856: "We have for some two or three years sent quite a number of papers gratis to persons deemed by our friends in various towns in needy circumstances, or where there were families which it was thought would be especially benefited, who were unable to take it. But the individual by whose liberality we were enabled principally to do this has gone to his rest and reward; and as no one has arisen to fill his place in this respect, we shall be constrained to stop most of such papers."

Persons in large numbers, too, were made members of the Congregational Library Association; others, of the Foreign and Christian Union and Missionary Societies. Indeed there was scarcely a cause of benevolence to which he did not contribute liberally and systematically. He had no favorite object to which he gave to the exclusion of others; his benefactions to all missionary objects were liberal. During the two last years of his life, what may be called his strictly religious charities amounted to over one thousand dollars a year; there is no means of determining what they were previously. These and all other benefactions here referred to were independent of the large amounts given by the company with which he was connected.

The heartiness with which he contributed to the missionary cause may be seen by a single incident. At a time of great financial embarrassment, when their company could with difficulty make collections, several hundred dollars were paid him for the sale of private property; though the sum would have been serviceable

in their business operations, he felt that the missionary cause needed it more, and it all went into that treasury.

In the final disposition of his property Mr. Fairbanks showed the same broad principles of charity which had been previously conspicuous, providing for the wants of needy ministers who had "borne the heat and burden of the day" in their Master's service, and giving aid, encouragement, and facilities to those who were in a course of preparation to take their places.

After making but a comfortable provision for his family, he gave ten thousand dollars as a fund the interest of which is to be applied to aid pious young men of Vermont needing assistance in a preparatory course of education for the Christian ministry, preference being given to the academic or earlier stages of the course, though the aid may be rendered through the whole course of study; ten thousand dollars as a fund the interest of which is to be appropriated for the support of poor ministers, who, having labored at least five years in the State of Vermont, are, by reason of age or infirmity, unable to devote themselves longer to their profession: the appropriations from both these funds to be made by a board of five persons, appointed annually by the General Convention of Congregational Ministers and Churches of Vermont; two thousand dollars in trust to the Trustees of St. Johnsbury Academy, the interest of which is to be appropriated to aid pious young men, depending on their own exertions for support, in preparing for

the ministry; and ten thousand dollars to Middlebury College.

On a scrap of paper found in his drawer, without any explanation whatever, is the following parallel between two men. In one of them he has unconsciously drawn his own character.

"There were two men in one city, the one a merchant, the other a statesman. One made himself known through the world; his name was in the mouth of kings; mankind did him honor. The other was known to the secluded home of want; the orphan's blessing followed him wherever he trod; and his thoughts were for his fellow-men; while no night closed in without something done by him to cheer the struggling or solace the sorrowing.

"These two men were known for more than forty years: the one as a man of study, whose nights were filled with cares of state, and whose days were rich in speech; while the other bore no laurels of oratory, and no victorious trophies of legal or legislative conquest. These two men died, and many pens and prints and tongues defend and eulogize the one, while a silent gratitude and love praise the other. The one has the nation's regard for his power; the other reposes in the warm affections of many sincere hearts for his goodness. The one obtains the nation's praise; the other, the widow's and the orphan's prayer."

Daniel Webster and Amos Lawrence,—greatness and goodness; the benediction of the poor, the widow, and the orphan he prizes above a nation's homage.

IX.

The following letters were addressed to a young man whom Mr. Fairbanks was aiding in his course of study preparatory for the ministry, and who is now a missionary to the heathen. They indicate the breadth of his views on religious subjects, and present some elements of character with more fulness than most of his other writings. Nearly all his letters, except those on business, were written in the evening, usually at a late hour, after the exhausting labors of the day.

"*Nov.* 17, 1851.

"Your kind letter of October 7th was duly received, and as usual I have been very dilatory in replying to it. It always gives us much pleasure to hear from you, especially when we can hear that you are well, and enjoying the blessings with which Providence is favoring you. How full, varied, and excellent are the blessings which the Christian religion affords us. How inexhaustible are the riches conferred by our heavenly Father, even in this world, on those who possess His spirit. Love, gratitude, thankfulness, patience, hope, fill the heart, instead of hatred, jealousy, anger, malice, strife. Everything wears a smiling aspect, instead of a frown. If troubles assail us, we can cast all our troubles on the Lord, and rest quietly

in His arms, perfectly assured that He will take care of us and do what is for our best good. The thought that we are the objects of the surpassing love of the Prince of Life, the Son of the Highest, is sufficient to cheer us in the hour of deepest gloom. Oh, if our faith was always strong, if we always lived near our Saviour, the world would have but few trials, and the peace of heaven would begin on earth."

"*July* 2, 1852.

"We often think and speak of you, and generally imagine your situation for the most part pleasant. Your pursuits and associations appear to us at a distance as agreeable as they could be under any circumstances; and yet I am aware that there is no situation in this world free from care, anxiety, and disappointment. The enjoyment which is experienced, however, depends far more on the disposition and feelings than on any outward circumstances. A cheerful and contented spirit will clothe with glad sunlight the most unpropitious circumstances, and see causes of rejoicing even when afflictions and disappointments are encountered on every side; but a repining and discontented disposition will shade the brightest scenes of human life with dissatisfaction. Even laying aside the consolations of religion, a man's happiness in this life may be said to rest in a great measure in his own hands. If he chooses to cultivate a spirit of cheerfulness and contentment, adverse circumstances will be overlooked, and the 'sunny side' will appear most prominent and distinct in the view, reflecting a joyous

light upon his own soul. But if he seizes on each unfavorable event or condition and dwells upon it, thereby feeding a morbid appetite for what is unpleasant, he makes himself completely miserable, though surrounded by everything which ought to give comfort and happiness. I believe you are one of those who are disposed naturally to look on the bright side, which is the true philosophy; and this, taken in connection with that principle of our religion which teaches us that a wise and good Being controls and directs all events so as to promote the welfare of all who trust in Him, is the surest guaranty of a happy and useful life. And were it not that sin has entered into the world, in what respect is our physical condition much less calculated to secure happiness than that of Adam in Paradise? What can we want, what can we imagine, more beautiful than the varied landscape spread out before us in all its luxuriant verdure? What music sweeter than that poured forth by the feathered songsters, and the hum of universal nature going up in a continued anthem to the great Creator? How many objects on which to bestow the gushing affections of warm hearts, and from which to receive a return of affection! What lofty subjects presented for the contemplation of our faculties! And if any of these sources of happiness are for a time intermitted, with what zest are they welcomed on their return! Truly the goodness of the Lord fills the earth; and if we were half as good to ourselves as He is to us, we should never indulge a repining

thought, or utter a murmuring word, whatever our condition might be; but should rejoice in the Lord always."

"*Sept.* 29, 1852.

"It is very pleasant to look over the mercies of God towards us, as you seem disposed to do. I think it is one of the most profitable exercises that we can engage in. I have often noticed with admiration how much the principle of love is inculcated in the Scriptures. This affection is developed so fully in the divine character that we are assured *God is love;* and in all His works and providences this attribute shines out with unrivalled splendor. And if we notice what God requires first of all in man, as the foundation of all other graces, it is a reflection of this attribute, — a supreme love to Himself in return for the boundless love He has bestowed upon us, and a love for the other objects of His affection even as we love ourselves. Hate belongs not to the divine character, but only to the Adversary and his children. It is the opposite of the divine character, and finds no resting-place in the hearts of holy beings. So far, then, as we accustom ourselves to survey the character of God as shown in His works and providences, we shall be cultivating the like affections in our own hearts; and as we see the attribute of love exhibited so conspicuously in His dealings with us, it will have a tendency to awaken a corresponding affection in our own bosoms. 'It is a good thing to give thanks unto the Lord, to sing praises unto His name; — to show forth His loving-

kindness in the morning, and His faithfulness in the night-season.' But oh, how far short we must always come of rendering unto Him according to the benefits we have received!

"I hope, dear brother, you will be on your guard, and not let the seeming requirements of college-life for close application seduce you into a course which will deprive you of health. I ardently hope you may be gratified in serving our blessed Master in the way you have chosen; and to be prepared to do it acceptably, you need health and strength; and you must regard your physical powers, as well as your moral and intellectual, devoted to a rational service of the great King.

"I send you a draft for thirty dollars, which you can get cashed at the bank in your place. You may need the ten dollars extra for some things you had calculated to do without; and should you find it necessary, I shall endeavor to supply you further with what is necessary for you to complete your course."

"*May* 2, 1853.

"Your welcome letter of April 27th came duly to hand. I am always much gratified to hear from you, and to learn of your situation, progress, and prospects, and especially in regard to your religious exercises. It would undoubtedly be profitable for the disciples of Christ to communicate more frequently in relation to their spiritual affairs, telling each other of the joys and sorrows, the hopes and fears, the encouragements and discouragements, which are incident to their pil-

grimage. Is it not strange that there is so little of this communion of saints? and is it not one reason why there is apparently so much less spiritual-mindedness on the part of Christians than has existed in some earlier periods of the history of the Church? I have the impression that even now, among the persecuted Christians of Tuscany, and among the Waldenses of Piedmont, there is more intercommunication between those who love the Lord, in regard to spiritual exercises, which tends greatly to a more perfect development of Christian character; and I have but little doubt that a more free and confidential communication of this character among ourselves would produce like results.

"I think we have great occasion to praise God that He has in any measure visited our colleges and seminaries with His blessing. I do not learn that any have been visited so powerfully as at previous periods; but there is a large number that have received some very refreshing tokens of the divine favor. And perhaps we may look for a more entire consecration of the converts to the service of Christ when the number is comparatively limited, than when there is so large a number that the work is regarded as of a popular character. My brother's school at Andover has again been graciously visited, and H. tells me that there is now a very precious work in progress at Hanover. I trust God has in view the supplying the lack of laborers in the gospel harvest. The Church has been seriously alarmed at the prospect of so few, of late

years, commencing a preparation for this work; and the direction of our Saviour to pray the Lord of the harvest to send more laborers into the field has doubtless rested with great weight on the sincere friends of Christ.

"Yesterday was our communion, and I was very much disappointed to be deprived of attending meeting on account of sickness. A cough, with which I have been afflicted for several weeks, assumed so serious a character, accompanied with feverish symptoms, that I was forced to keep the house. I think, however, that my mind was exercised somewhat appropriately to the occasion; and that, alone, I was enabled to have some sweet communion with my Saviour, and to realize in some degree the exceeding richness of that love which He manifested for our most unworthy and guilty race, in the plan of redemption. How replete with the warmest sympathy, the most tender compassion, and with love which passeth knowledge, is His whole character. A yearning affection wells forth continually from His heart, for the poor, the miserable, the lost; and, how wonderful, you and I the objects of that love! We see Him at the court of heaven, a most powerful advocate pleading our cause before the great white throne. We see Him throwing His shield around us to protect us in our pilgrimage. We feel in our souls His consoling, cheering, and animating influence. How strong, how infinite the obligation to give ourselves entirely to Him, consecrating our bodies and souls to His service for time and eternity.

"My mother is now very low, and probably can survive but a few days. She seems perfectly conscious of her situation, and her confidence in the Saviour is strong and unwavering."

The preceding letters were written to Mr. M. while he was a member of Amherst College; the following while he was engaged in teaching:

"*Oct.* 10, 1853.

"I was gratified to learn of the encouraging condition and prospects of your school, and I trust you have continued to be successful in it. In that as in all your other pursuits you will make an impression which will be indelible, though the exact result may not be apparent till years have passed away. The gradual improvement of all your pupils will be the great business of the term; but if in addition you can, by a pointed effort, arouse *one* young man to attend earnestly, anxiously, to the concerns of his soul, — fix *one* nail in a sure place, — strike one blow which will give an impetus, a direction to the future life of one of your pupils, and that direction in the way of life, — who can calculate the results! How great the responsibility which rests on you, on me, on all that love the Saviour, to let our influence tell with power on our fellow-beings with whom we come in contact! The Lord grant us grace to be faithful the little time we have the privilege to labor for His cause.

"How big with events does the social, moral, and religious condition of the world now appear! The

nations of Europe and Asia are waking up from the sleep of ages; and it seems as though God was about to 'turn and overturn, till He whose right it is shall reign.' While we are called upon to labor and pray, so far as results are concerned we can only stand still and see what the Lord is doing. How wonderful the accounts from China! If God should overrule that revolution for the breaking up of the old idolatrous system of that nation, and the establishment of the true religion, we could only say: 'It is the Lord's doing, and it is marvellous in our eyes.' It would indeed be, not the harbinger, but the actual introduction of the millennium; not wrought by the agency of man, but by the direct power of God. Christians must be awake and at work, or they will lose the great privilege of laboring in the cause the Master has committed to their hands."

The following was addressed to Mr. M. soon after he entered the Theological Seminary, Andover:

"*Dec.* 1, 1853.

"I shall be glad to learn, when you have leisure to write, how you like your new situation, your studies, etc. I think you cannot but be interested; and I trust you will be prospered in your progress through this part of your course, as you have been heretofore. The more you can lean on the divine support, the more sure and triumphant will be your success. The Spirit can illumine the understanding, lay open to our comprehension those truths which days and weeks of

weary plodding and trusting to our own wisdom would fail to discover in any clear and practical manner. The Bible and prayer are the great and effective instruments of warfare which the Christian minister must learn to wield with skill and energy, to fulfil the high duties of his mission. A faithful use of these will guard him from error, and furnish him all that he needs for the conflict on which he is to enter."

X.

The letters in this chapter were written by Mr. Fairbanks to his sons; most of them to the elder, while at school at Phillips Academy, Andover, in 1853, '54. They are rich in counsels relating to character, habits, and methods of study, and especially in the earnest religious spirit which they breathe. But few fathers have in this way been more faithful to their sons.

"Detroit, *April* 13, 1851.

"Dear E. and W.:

"I suppose you are by this time snug in your bed and asleep; but we are so much farther west that it is not quite bedtime here, and so I will spend a few minutes in writing to you.

"I hope, E., you will work hard on your studies this spring, and try to have every lesson perfect. It is better to get a little more than is required of you than to fall a hair behind; and if you have a mind for it, you will find much that you may learn in every lesson besides what you have to recite. There is frequently much gained, also, by looking over a lesson after you have recited, and fixing in your mind all that the teacher has communicated to you.

"I hope you will give especial attention to your

compositions and speaking exercises. In the former, *study* your subject thoroughly, but don't *copy* a word. If you examine books with reference to it, lay all your books aside before touching your pen to paper. I want you now to preserve all your compositions.

"I am glad, W., to hear that you are doing well in your arithmetic. If you only try and are not indolent, I think you will have all your lessons perfect; and how happy it will make us if we hear that report when we get home. I have heard people sometimes say, — 'You must drive your work, or your work will drive you;' and now I hope you will drive your lessons, and get them all done up in season, so that they will not drive you.

"And now, dear children, I hope our heavenly Father will preserve us all till we are again united in our happy home, and that you will try to be good boys; do all things so as to please your kind aunties, and make them happy. Be careful to remember that God is looking on all the time, and do nothing which will offend Him. I do hope you will try to do right. Be truthful, honest, kind, frank, obliging, industrious, and faithful in your duties to your Saviour. The blessed Jesus will be your kind friend, your faithful protector, if you will look to Him for counsel and assistance. If you find any wrong feeling or desire rising up in your hearts, do not let it stay there a moment, but drive it out. Resist temptations; daily go to the Bible for instruction. And may the Lord bless and keep you."

"SARATOGA, *June* 30, 1853.

"DEAR CHILDREN:

"We think often of you, and often fancy that we see you, — sometimes sitting down together, a *little* family; sometimes at work in the garden, or taking hold manfully with Mr. G. and the others in the field. At night and in the morning we love to think of you reading the Word of God, and reverently bowing down in prayer to the same heavenly Father to whom we are, at the same time, perhaps, lifting up our hearts.

"I was much pleased to notice the correctness of your spelling in your last letters. I believe every word in E.'s was correct, and all but one in W.'s, and that one I used to spell as you did. There should be but one *l* in 'scholar.' In the first letters, W. spelled 'waggon' with one *g*, and E. 'thoroughly,' 'thourally.' You will recollect and spell 'thorough,' and then add *ly*. 'Reservoir' you only got so far as *res*, — designing, I presume, to look out the word in the dictionary. I mention these so as to fix in your minds the right way of spelling the words which you had wrong. You must retaliate by pointing out all words which you find wrong in my letters."

The elder son, acting on his father's direction, pointed out a case of false orthography in a letter afterward received. To this the father replies: "I thank you much, E., for correcting my spelling. I might have always continued to spell that word wrong, if you had

not reminded me of it. I trust you will always look out for wrong spelling in my letters, and inform me when you discover words misspelled. Please look in the dictionary and see whether all the following words are spelled right, which I copy from your last letter: 'parlour,' 'knawed,' 'raspberring.'"

"PHILADELPHIA.

"How do you get along with your studies, W.? I hope you will try to cultivate the habit of being prompt, and of giving your attention to whatever should be done immediately, and not put it off a single moment. When you write me, please say how far you have read in the Bible. I hope you will try to read the chapters for the respective days, and not delay till you have a large number to make up. So also be careful never to omit your daily duties, but with earnestness attend to them at the proper hour. You can hardly imagine how anxious I am that you should be correct in all your deportment, doing nothing that you would not do if you knew that I was looking on you, just as your heavenly Father is every moment. Be honest, truthful, conscientious in all things, and try to cultivate such a character that you will command the respect, the confidence, the love of all who know you."

"PHILADELPHIA, *Dec.* 26.

"DEAR CHILDREN:

"This is the last Sabbath of the year, and should awaken some serious reflections. In looking back through the past year, how much occasion have we

for the exercise of grateful affection to our heavenly Father for His numberless favors, for His kind and constant watchfulness, guarding us day and night from dangers seen and unseen; for health and a supply of all needed comforts of life; for our social enjoyments, the happiness of our home, and mutual affection; for privileges of education; and above all for the precious blessings of religion, — blessings of priceless value if properly improved, but a savor of death unto death if neglected.

"On the other hand, in a survey of the past year, how much may all of us discover in our conduct for which we ought to bow down in deep penitence before our heavenly Father, humbly and earnestly imploring His pardon for Christ's sake. Dear children, will you not thus bow down, and with sorrow of heart plead with God for pardon and for grace to keep you from all sin through the coming year? Enter upon the new year with a firm resolve that, God assisting you, you will not give way to any sin, but will resist and turn away from temptation. Begin with your own hearts, earnestly pleading with God to change them, and to keep you from indulging sinful desires or thoughts. If you knew how earnestly I have prayed for you, I do think you would come and give yourselves to Christ, and strive for holiness of heart. I hope that we may soon be with you, and that we may all set out at once with the firm resolution to live on earth so that we may at last live in that bright and glorious world of light where our Saviour has gone before us."

"*July* 14, 1853.

"DEAR CHILDREN:

"Many, many times every day do we think of you, and wish we knew just how you were at that moment employed. If you have such a bright and beautiful day as we have, I suppose this afternoon you will be among the hay, and I hope you will make your work tell to some good purpose. Although quite laborious, yet hay-making is a pleasant and healthful employment for those who have strength and animation to engage in it vigorously. I used to delight in it when much younger; and scarcely anything is now more grateful to me than the fragrance of the new-mown hay, and all the cheerful associations of the hay-field. Then it is interesting to think of the moral. To-day it is growing in its rich luxuriance, and to-night it is cut down and withered. 'All flesh is as grass.' Time with his scythe will cut us all down. But, unlike the grass, we have an immortal part which survives even Time himself, destined to shine with immortal splendor, and reign with our dear Redeemer in the regions of joy, or mourn in hopeless despair. As we do not know when Time will gather us, and give the fatal stroke, we should make preparation for his approach without delay; and be as earnest in making the preparation as we are in gathering in the hay before the approaching rain.

"I wish we could see your roses. We have some here, but not a great variety. How much we see the goodness of our heavenly Father in the flowers and

various orders of vegetation! It would be very monotonous if there was but one kind of vegetation and one kind of flower, even though that kind were the most beautiful; and still more blank and dreary if the earth was stripped of all vegetation. But we have, instead, spread before our eyes, a groundwork of almost every shade of green, occasionally ornamented and wreathed with the most rich and variegated colors which glitter in the prism or rainbow; with the deep, unfathomable blue vault above, sometimes vacant, sometimes with a few sails gently impelled by the light breeze, and sometimes completely veiled with majestic and gracefully moving clouds. I hope, dear children, you will look on these beautiful things, and examine them till your hearts rise up with grateful affection to our dear and best Friend above, who is continually devising so many things for our enjoyment, and who is holding out to us the offer of still more glorious scenes in the upper world.

"To-morrow, E., I suppose your school closes. I hope you will find the benefit when you go to Andover of the attention you have given to Latin this summer. I spoke to you about trying to excel in some one branch of study. Perhaps in Latin you would find less competition; and on some accounts Latin would be more useful to you, for many of our English words are derived from Latin roots, and we get a better idea of the force and full meaning of such words from understanding the original than we can do in any other way. As an offset to this, however, I suppose

there are more of the treasures of literature remaining in the Greek language, and there is more of elegance and beauty of style in the latter. But another advantage of Latin is the assistance it gives in the study of other European languages. You know the Romans, in the height of their power, held all Europe in subjection, and the remains not only of their progress in arts and arms, but also of their language and institutions, are found in almost every nation to the present day. A large portion of the words in Italian, French, Spanish, Portuguese, and many in German, are of Latin origin; and a perfect knowledge of Latin will much facilitate the acquisition of those languages, some of which I trust you will sometime study. Now I hope you will make the decision to excel in one or the other, and make it a point to learn all the circumstances, and everything in relation to it. Make yourself familiar with the history, geography, mythology, etc., of the nation, the distinguished men, the writers, and the character of their works. Be as familiar with the grammar as with the rooms of our own house, so that you can at once call to your mind the principles which occur in the construction of any Latin sentence. I think, too, you would find it an advantage to write down after your recitation the translation, with all the circumstances illustrating the lesson which you have learned."

"DEAR E.:

"I will spend a few moments in writing a line to you, as I suppose it may relieve the monotony of a

sick-bed to hear something from us every day. I hope you are gaining some, although I know it must be slowly. I presume you will find 'getting well' the hardest part of your sickness, the most trying to your patience and the most difficult to bear.

"You will now, dear E., have much time for reflection on your religious condition, and I hope you will improve it. The question should be asked with all seriousness: What would now have been your condition, if your sickness had been unto death? Would you have been prepared for that great change? Could you have said sincerely, 'Thy will be done'? These are questions to be settled between God and your own conscience, and I hope you will give them a candid and prayerful consideration. Consider the great goodness of God in sparing you and giving you space for repentance; regard His infinite love and tender compassion in providing for your salvation. Hear His voice: 'Turn ye, turn ye, for why will ye die?' Reflect how aggravated the guilt of sin against a Being who has shown such a tender regard for our welfare — how ungrateful the return for all His loving-kindness. Can sin against such a God be forgiven? Yes, blessed be His name! if we will cry for mercy, in the spirit of the humble publican, — if we will, like the jailor, earnestly and sincerely inquire, 'What must I do to be saved?' — if we will come mourning, not so much that we have exposed ourselves to punishment, as that we have offended a kind and compassionate heavenly Father, Jesus stands with arms outstretched to receive us.

"If I have one wish above all others, one ardent, constant, unwavering desire, it is that my dear children should be the children of God, — adopted into His family, and prepared to render Him honorable, faithful, and acceptable service while life endures.

"And now, dear E., good-night. I shall ask our heavenly Father to watch over you, keep you, bless you, and, above all, give you a rich measure of His Holy Spirit, and an assurance of acceptance with Him."

"Dear E.:

"There is one duty that I hope you will form the habit of always attending to on the Sabbath, — that is self-examination. We need almost more than anything else to know ourselves. *Nosce te ipsum* was one of the maxims of the old philosophers, and it is not less essentially taught in the Word of God. We must know ourselves to see what needs correcting in our lives and characters, just as the sick need to know the nature of their disease, so that they may understand what remedies to use. I once gave you a little book called 'The Closet,' which is a very excellent assistant in this exercise; but if you have not this, take the Ten Commandments, and ask yourself how you comply with the spiritual nature of their requirements. And as you read any part of the Bible, inquire how far you keep what is required in the passage. I hope you will give serious attention to this exercise."

" *Dec.* 21, 1853.

" Dear E.:

" We were glad to hear that you had again got comfortably settled and engaged in your studies. I think your uncle's advice is good. It is not necessary to spend so much time in study as to infringe on necessary exercise or rest, if the time devoted to study is improved *in earnest.* As much can be accomplished by giving the undivided attention for four hours in a day to study, as in ten hours spent in a listless manner, the mind constantly wandering to other objects. It is best to do, or think of, but one thing at a time. If one wants simply to eat an apple, he had better close his book and make a business of it, than attempt to eat and study at the same time. Cultivate the habit of fixing the mind so intently on the subject of study that you would not hear the report of a pistol in your room, or the jar of an earthquake, and you will accomplish wonders. You know what a great scholar Professor Stuart was, and how many books he wrote; and yet it is said that he spent only three hours in study a day. But those three hours! — no mortal man was allowed to enter his study, nor any unbidden thought his mind. His attention was fixed *intensely* on the subject of his study, and he accomplished wonders. And so it has been with all great men. The habit of fixed attention has enabled them to master the subjects which they have investigated, and to give the results to the world in a manner best adapted to make a deep and favorable impression. I

hope you will yet become a great and good man, and this habit of fixed attention, — of doing with your might what you have to do, — of living in earnest, will serve to make you such."

"Dear E.:

"I was gratified to receive your note of last Sabbath evening, and to learn that you are able to be punctual in the discharge of your religious duties. I think you will find that the more faithful and sincere you are in the performance of them, the more satisfaction you will experience. That our devotions may be acceptable, we need to think of, and realize something of, the character of God, and our relations to Him, before we attempt to address Him. You recollect the direction, 'Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God.' It is an awful profanation to mock God with thoughtless words, to speak to Him while our hearts are on other subjects. You speak of the change in your feelings after performing the duty. This is one of the great blessings of prayer. If the feelings are desponding, it cheers; if they are disturbed and troubled, it soothes and quiets; in trials and difficulties, it often lets in a stream of light which extricates us, and leads us where all is clear and plain. I have often been troubled and perplexed with some unpropitious circumstances in business, but after asking counsel of God, or committing my way unto Him, all my difficulties have been unravelled, and have vanished. We are not sure that God will

always answer our prayer just as we ask Him to ; but if we apply to Him in earnest, in our difficulties, we shall surely be answered in the way that is best for us. If you find difficulties in your lessons or recitations, you may often find relief by lifting a silent prayer to God for light and direction. Strive to keep close to God ; lean on Him, and He will be your best friend, ever ready to assist you and comfort you.

" Our family seems quite small now — only we three. W. has gone to his rest, and your mother is by my side, before the parlor fire. At your stated hour we will breathe a prayer to God for you, and think that at the same moment you are addressing the same Being. How great the blessing of thus going mutually to our heavenly Father for blessings on each other ! Good-night. That God may bless and keep you is the fervent prayer of your affectionate father.

" P. S. — We shall finish reading the New Testament next Sabbath, and I think we will then turn back and read all our three chapters a day and five on the Sabbath, in the same place or along in course."

" Dear E. :

" You may think I do not sympathize with you in your troubles as much as some others, but I can assure you I do. I think of you often, and with the most tender solicitude ; but I know very well that to mourn with you would have the same effect on you that it would have had to give you mince-pies and beefsteak when you had your fever. It serves only

to increase the malady. I can do you the most good by encouraging you to bear up manfully against any discouraging and disconsolate feelings.

"Your thoughts and desires for home are very natural; but you know that we ought to be submissive to the allotments of Providence, and to be content with whatever duty requires. Our aim should be to get such a mastery over ourselves that when any feelings arise which should not, we can say to them, — Peace, be still. Feelings of despondency are only nurtured and increased by indulging them; but if we rouse up and encounter them with a stout heart, we can throw them off. Indeed that *iron will* which says, 'I will do,' or 'I will be,' and carries out the determination steadily, earnestly, faithfully, is well-nigh invincible. We can do what we are firmly determined we will do. This mastery or control over yourself is what will make a man of you, far more than size or age."

"Dear E.:

"It is between 8 and 9 o'clock, and I think it probable you may, at this moment, be engaged in writing to me. We returned from the monthly concert a little after sunset; and as the air was very soft and balmy, we sat in the piazza while the light was gradually fading away, and distant objects becoming more indistinct, and the stars, one by one, were lighted up, and the various sounds were hushed, except the cheerful chirp of the cricket, or the buzz of a fly, and the distant murmur of the river. The sunset dis-

played an abundance of rich hues, and the clouds were hung out in all fantastic shapes, presenting splendid 'dissolving views.' How much has our kind heavenly Father combined in this beautiful world He has made, calculated to awaken emotions of delight and admiration! The heavens and the earth are one great picture-gallery, hung with the most gorgeous scenes, upon which the eye can at any moment rest, and take in views of the most exquisite beauty. Perhaps we ought not to say they were all made expressly for our enjoyment, for they are just what we might expect would come from the hand of the most perfect workman in the universe; and these all declare His perfections. But under what infinite obligations He has laid us by creating us capable of appreciating, admiring, and enjoying these excellences and beauties of His works. Let us honor Him and show our gratitude by taking notice of His works which He has spread out before us. The more we contemplate them, the more will their excellence and glory appear, and the more shall we be led to admire and love the great Author. I hope, dear E., you will cultivate a habit of noticing minutely the beauties of nature, as you see them spread out in the wide and diversified landscape, the deep blue vault of heaven, 'the fleecy clouds,' the starry firmament, the bow of promise, the dew-drop, sparkling like a diamond in the morning sun, the lazy mist as it slowly creeps up the hill-side, the aurora, the gradual melting of day into night, and the shadows of the night again driven away by the

approaching beams of the 'god of day,' the delicate structure of the leaf, the various changes in vegetation, from the formation of the bud to the shooting forth of the leaf, the stalk, the flower, the formation of the fruit. Examine all closely, and you will see the finger of God all the time at work, and new beauties and new excellences unfolding at each step. How strange it is that such multitudes live and die without ever discovering these excellences of God's works.

'Like brutes they live, like brutes they die.'

Let *us* try to honor our heavenly Father and promote our own happiness by a more rational course."

"DEAR E.:

"I was much gratified to learn that you were succeeding so well in your studies. I doubt not, if you will make the effort, you will place yourself by the side of the first scholars in your class. Have an iron determination that you will excel, and you will succeed.

"I know very well what homesickness is by experience. I have often been placed for weeks where there was nothing comfortable like home. But no mortal could dig it out of me, or make me own that I was homesick. I tried to cultivate a spirit of *self-control*, and to make myself contented where the providence of God called me; and I would succeed in making myself reconciled, in a good measure, to the circumstances in which I was placed. I hope

you will have a brave heart, and obtain a control over yourself in this and every other respect, so that you can give yourself with energy to your pursuits.

"You speak of dissatisfaction that you have to room alone. We thought this plan would be far better for you. When with others, there is a constant tendency to have the attention diverted, and I think it would prevent you from making so good progress as you would otherwise. If it is your object to make the most of your time while at school, I have no doubt you will find this the best plan; but if the only object were to have a good time with associates, it would be desirable to have room-mates. There is much time now that you will have with the others, and various sources of amusement. How many there are of your age who have to go out and work all day alone, who would leap with joy at your chance."

"BALTIMORE.

"MY DEAR E.:

"You are now at home, but as you will leave before this could reach there, I shall direct to Andover. I trust it will find you comfortably located in your old quarters, and again engaged in your studies, and that you will find this term pass away more pleasantly than the last. Our happiness, however, depends in a great measure on ourselves. If it is sought or pursued as an *object* or end, it will never be obtained. It will be like the false meteor's glare, which

'Shines to bewilder and lures to destroy,'

or like the bubble, which floats in the sunbeam and

reflects so many brilliant rays, but when caught, its beauty all vanishes. But if we diligently seek what *duty* requires of us, and then as diligently perform it, happiness will follow in the train, and crown our labors, without being sought.

"I did not have opportunity to converse so fully with you, when you were at home, as I desired, in relation to your religious feelings. I am very desirous that you should take a high stand as a scholar, and distinguish yourself for correctness of deportment. But after all that is obtained, there is still a higher and nobler prize to contend for, and if not obtained, all the rest is of little value; but if won, it renders all other accomplishments doubly valuable. If you obtain that pearl of great price, that wisdom for which a man must search as for silver, and seek as for hid treasure, the great object of life will be accomplished, and you can say: 'Henceforth there is laid up *for me* a crown of righteousness.'

"My dear son, *now* open your heart. Inquire earnestly, 'What must I do to be saved?' Sit down and calmly and earnestly inquire, while you feel that you are in the immediate presence of the Almighty: How have I fulfilled His laws? Which have I loved most, Christ or the world? As a test, which do I choose, to associate with others or to hold communion with my Saviour? If you find others and other pursuits and objects chosen before Christ, fall down and confess your ingratitude and disobedience, and plead for mercy. Give yourself no peace till

you have found it by deep repentance and faith in Christ.

"I trust you will not just read this and let it all pass from your mind; but think of it day by day. Will you not read it over carefully every morning through the week, and bring your mind to think earnestly and seriously on your condition at least once every day for a week? That God may bless you and convert you, shall be the earnest prayer of your affectionate father."

"DEAR E.:

"We are glad to notice in your letters that you are feeling more contented and hopeful, and are making so good progress in your studies. It is our duty and our privilege to make ourselves contented with the lot Providence assigns to us; and much of our unhappiness results from our own fault in giving way to and cherishing discontented feelings. When such feelings crowd into our hearts, we ought to think how preferable our condition is to that of a great portion of people. It is a cold, blustering day, but hundreds of young men are out to spend the day alone at hard work on the bleak hill-sides. Hundreds of persons suffering from want and shivering with cold, would be glad of employment by which they could earn bread and fuel and clothing for themselves and families. How strong the contrast between their condition and ours. When we think of it, every regretful feeling should be silenced, and our hearts rise with emotions of gratitude to the Father of our mercies who has made us to differ.

"We are taught to overcome evil with good. A discontented, desponding, and unhappy frame of mind makes ourselves and our friends unhappy, and is displeasing to our heavenly Father. A contented and cheerful disposition renders us and our friends happy, and obtains the favor of God. One is the dull, cold, rainy or snowy day; the other is the bright, clear, glorious sunshine. How important, then, that we should cherish and keep alive a cheerful, hopeful, and courageous frame of mind. We have nothing, in fact, except our sins, which ought to produce any different effect; for so many blessings and privileges cluster around our pathway continually, that, unless our hearts are very hard, we shall have our bosoms so full of love and gratitude as to overlook any trifling disquiet which may occasionally ruffle the stream of life. It is the weak and effeminate that give way to discontent and despondency. The strong and manly will drive off such feelings.

"'Not enjoyment and not sorrow
Is our destined end or way;
But to *act* that each to-morrow
Find us farther than to-day.
In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a hero in the strife.'"

"Dear E.:

"How constant and innumerable are the favors which are bestowed upon us by our heavenly Father! Even the things which seem most undesirable are

checkered with blessings, and every evil has a compensating benefit.

"Our long winter has kept the vegetable world under 'lock and key' these many months, and the shroud of sombre white has grown tiresome, and we long again to see the bare ground, the verdure ever so grateful to the eye, the fragrance of the fresh springing herb, the sweet songs of the birds. But as I was looking out this evening, there seemed a beauty even in the cold drapery of the snow, as it reflected back the silvery rays of the moon; the solemn stillness which wrapped the world was grand and impressive; and the majestic march of the moon and her train of stars through the deep blue vault above led me to exclaim: 'The heavens declare the glory of God; and the firmament showeth His handiwork.' Though I have been longing for spring, yet such an evening, so beautiful and grand, seems to rebuke me for not noticing with more heartfelt satisfaction the daily circumstances which are thrown in to relieve the monotony of winter. Oh how numberless are the blessings poured down upon us from our bountiful Benefactor!

"'Go count the billows on the seas,
And count the sands upon the shore,
And count the leaves upon the trees,
And count the stars, a shining store;
Then multiply the sum of all
By any number that you will,
Thy mercies, Lord, that daily fall,
Are much more numerous still.'

"PHILADELPHIA, 1854.

'DEAR E.:

"Your letter of Monday was received last evening, for which I was much obliged. I suppose you found the history relating to Greece quite familiar, and the brief review will serve to give a general idea of the prominent events and persons. I shall hope to hear from you again to-night or to-morrow, with a continuation of your notes. It will very much assist you in remembering the incidents, to have the history classed off in your mind as it is in the book. Such persons and such events were before the settlement of Athens; such before the invasion of the Persians; such during the Persian War; such during the Peloponnesian War, and such after it, — associating the prominent persons of one period with the prominent events, and, so far as possible, the date. And so of the Roman and other historians. I think it was Pope who wrote: 'Order is Heaven's first law;' and it is of great advantage to have order in the stores of the mind. A merchant who has his goods thrown about his shelves in confusion, calicoes, screws, teas, nails, broadcloths, threads, knives, ribbons, etc., will never know where to find the article called for. So if our knowledge is thus piled into the mind, our memories will be distracted, and we can never recall what we are wishing to make use of. But if we try to associate things, events, and persons in groups and classes, they will be ready at hand when we want them, and will be fixed permanently in the memory. We think,

for example, of Greek tragedy, when it possessed most strength, vigor, and sublimity, and we associate with it Aeschylus, and with him the battles of Marathon and Salamis, and fix the time a little more than four hundred and fifty years before Christ. I shall want you sometime to read 'Watts on the Improvement of the Mind,' which has some excellent suggestions."

This letter, which was written away from home, and without any access to books, shows the accuracy of Mr. Fairbanks's historical knowledge. There was scarcely a point in Grecian, Roman, or English history with which he was not fully acquainted, having even the dates at his command. By questioning him on various historical topics, his friends sometimes tried to detect him in mistakes; but they always found the effort a futile one.

"My dear E.:

"It is of great importance in setting out in life that we should have some great object in view, and that object should be the one for which we are placed here. If we were brought into being for the purpose of acquiring wealth, then let us devote our whole time and energies to that object. If the purpose of our creation is simply the acquirement of knowledge, or the gratification of sensual delights, or to possess the honors and praise of the world, then let us give our undivided attention to those objects. But if we were made 'to glorify God and enjoy Him forever,' to

serve Him and to seek and obtain our enjoyment in Him, then let us make that our great aim, and let every other pursuit be auxiliary to that. In acquiring knowledge, let it be for the purpose of better understanding the character and requirements of God, and of serving Him more acceptably; and so of all our pursuits, let them be for the purpose of promoting that object, — the glory and the enjoyment of God. I hope, dear E., you will realize the importance of having a definite object in view, an *aim* to which all that you do will be tending, and that aim a noble one, that object the one which was designed by your Creator in giving you a being. If this object is steadily held in view, it will impart a stability and strength to the character which cannot be obtained by those who are wasting life without a definite object."

"DEAR E.:

"We have all wished you a happy new year to-day, though we have not been able to express our wishes to you. May our heavenly Father bless and keep you through this year, giving you all things needful for your happiness, and withholding all that will be injurious, delivering you from temptation and evil, and enkindling in your bosom devout love for our blessed Saviour, in return for His exceeding great love for you. May He aid you in every duty, and make you diligent in His service, and give you success in all lawful and virtuous pursuits. May your life be precious in His sight; but if this year He shall see fit to call you out of the world, may you be prepared for

the summons, and be admitted to the joy of your Lord. Or if this year you shall be bereaved of your parents or friends, may you have Him for your parent and friend, whose favor is life, and whose loving-kindness is better than life.

"At the commencement of the year, it is appropriate to review the past, recount and meditate on God's mercies to us, write them down, dwell on our obligations to Him till our hearts burn with holy love; also to remember with grief and sorrow of heart all our sins, ingratitude, and unfaithfulness, and earnestly to seek forgiveness. It is also a time when we should cast our eyes forward, and consider what course of conduct should mark the coming year. And as we ought always to aim at progress, we should form some resolutions or rules of life, reducing them to writing, and humbly beseeching God to aid us in performing them. I hope you will, dear E., form some such rules, embracing prominent duties which you are in danger of forgetting, and guarding against besetting sins. Write them down in your diary, and often refer to them, and strive to carry them out through the year; in order to which you will need to seek, humbly, assistance from above."

"Dear E.:

"To-day has been our communion season, an occasion which is well calculated to awaken feelings of deeper religious interest, and to refresh us with clearer views of the love of our blessed Saviour. I think I have had a greater degree of enjoyment to-day than usual,

in thinking of the wonderful love of God, as displayed in working out at an expense so infinite a plan for our salvation. Why did He not let us go on in our own chosen ways, and reap the just wages of sin? Oh, it was His tender compassion for the poor and lost. It was love, such love as no other being in the universe ever did or could exercise, that led Him to provide a way for our escape by substituting the suffering and death of His dearly-beloved Son for ours. How can we ever repay such transcendent love? How poor will be the return if we only give ourselves, and yet what more can we do — or what less?

"Oh, E., let us give up ourselves and all we have to Him who has done so much for us. Let us live, not unto ourselves, but unto Him who died for us. We have only a few years to live on earth; let those be spent in His service, and then what a bright, glorious prospect opens beyond! — a world of joy and beauty, the companionship of angels and archangels, the presence of the glorified Saviour, the great white throne, and Him that sitteth thereon. If we can be so happy as to reach this blest abode, with what contempt shall we look back upon the trifles of this world, the allurements which are so often binding us down to the things of this present time. Let us strive for the crown, and strive in earnest. As those who contended in the ancient games, making preparation beforehand, and making every possible effort, so ought we to strive, running with patience the race set before us, and looking to Jesus.

"*May* 14, 1854.

"DEAR E.:

"I suppose you are now in your little room, perhaps engaged in reading your Bible, or in your evening devotions. Your mother, W., and myself have just now kneeled down and implored God's blessing, and thanked Him for His mercies. It would be very pleasant if we could have you with us for an hour before we retire, that we might talk over the many favors that the good hand of our God has bestowed upon us. I am often filled with wonder at the continued blessings poured out upon us while we are so unmindful of the Giver. Why is it that we should have such an abundance, while so many are destitute? Why are we left so free and happy, while multitudes are groaning in cruel slavery? Why are we taught the way of salvation and assured of the blessed Saviour's love, while the great mass of our race are going down the broad road, without ever having the glad news of salvation? Surely goodness and mercy have followed us all our days, and how ought our hearts to glow with gratitude to the great Author of all our blessings; and how great the privilege if we may be permitted to labor in some humble place in His vineyard, and show our gratitude by doing what we can to promote His cause.

"I would like to have you write me what constitutes your Sunday reading. I hope the Bible will be the principal book for the Sabbath, and that you will read it with earnest attention, seeking to learn from

every verse what duty is required of you, or what truth is taught. But, aside from this, you will doubtless have some other reading; and let me earnestly entreat you, dear E., not to open any book on God's day but such as pertains to religion. God might justly have required one half or two thirds, or six sevenths of our time for religious duties entirely; but since He has required only every seventh day, let us be careful that we do not infringe on so reasonable a requirement, but let us devote it religiously to His service. It is well to take some suitable book and read it through by course, attentively. You took one of Abbott's books, which are very useful. Have you yet read it through?

"Some people fall into the habit of sleeping away the Sabbath, thus acting like the servant with one talent, who went and hid his Lord's money. We should beware of such a lazy habit, and strive to improve the holy time in a manner that God will approve.

"You will find a great temptation, as the season advances, to be out on the Sabbath. Many think there is no harm in strolling about; even some good folks excuse themselves for so doing, because they can then have a favorable time for religious meditation. But their example will be followed by others who have not such motives, and they will thus be the means of making others sin. You will recollect the promise which you wrote down, that you would not wander out on the Sabbath; and as you hope for the

blessing of God and your father's approval, I trust you will always remember and keep it."

"DEAR E.:

"I suppose you have some solicitude to know what college you will enter. I do not know as it will be best to decide for a certainty yet, but I think from all I can learn that the course of instruction in —— College is more thorough than any other, and on many accounts I would like to have you pursue your collegiate course there. You would be likely to become a more thorough scholar, a stronger man, and be prepared for more extensive usefulness, by the course of training which you would there receive. With labor and application I think you may sustain yourself well there; but it will require a strong effort, and I think you need to be where effort is necessary. Then the college is regarded as the best in the country, and has a reputation abroad of being one of the best in the world, and a diploma from that institution would be of more value than any other. Wherever your lot may be cast, if it is known that you graduated with respectability at ——, it will be of great advantage to you, and give you a favorable introduction to any literary society, either in this country or in Europe, if you should ever travel there, which I trust you will.

"I think you will find the subject of your Greek dialogue quite interesting; and it would be well that you should make yourself very familiar with the history. That was one of the many cases in which the

Athenians showed their ingratitude to their benefactors. The admirals had gained a most splendid victory; but because they had not done *all* that they had expected to do, the fickle populace demanded, and the Senate decreed, that they should be executed without a trial; and Socrates was the only one who dared to stand up to the last and protest against such injustice."

"PHILADELPHIA.

"I was glad you found time to write a note, W., and hope I shall hear from you again at New York, and from E. likewise. I have thought much of you both to-day. You are now getting on to the verge of manhood, and will soon be called to act a part, I hope an important part, in the great drama of life. Perhaps I feel the importance more than you do of a character for uprightness and integrity, and on this account I often allude to it. If by 'line upon line, and precept upon precept,' I can lead you to form correct habits and imbibe correct principles, I shall confer the greatest benefit upon you that is in my power. But the only sure foundation for such habits and principles is in religion, — in repentance towards God and faith in Jesus Christ. It is my constant and earnest prayer, and I hope it will be yours also, that God by His spirit will lead you to the sincere exercise of repentance and faith."

XI.

About the first of February, 1855, Mr. Fairbanks, accompanied by his elder son, went on a business tour to the West, as far as St. Louis. The weather was more bleak, cold, and changeable than had been before known in that part of the country. The business he had to transact was of a complicated nature, and he was anxious to do it thoroughly, as he says, that he might not have to go again. "Almost every moment of my time," he writes, "has been occupied with business." His system thus overtaxed was not able to resist the effects of the inclement weather, and he contracted a severe cold, attended with a hard cough and some fever. He was very much prostrated, and was confined to his room about two weeks at Cleveland, Ohio.

The following is an extract from the last letter he ever wrote. It was written at Chicago, after the disease which terminated his life was fastened upon him, and only two or three days before his illness at Cleveland, though there was no apprehension of its serious nature.

"Chicago, *March*, 1855.

"It seems a very long time, dearest, since I have heard from you. My movements have been so uncer-

tain that I have not been able to keep you advised where you could write me. Your letters to this place were received as we were going on to St. Louis, two weeks last Friday. By Tuesday I hope to be in Cleveland, and to find some later intelligence from you and other friends; and I can assure you that letters will be as grateful as anything I can expect. I hope they will give continued assurance of your welfare and happiness, as well as that of the other friends. I have got all our business here satisfactorily arranged, and we expect to be on the way, Providence permitting, before six o'clock in the morning.

"God has dealt kindly with us since we have been away, in preserving us from harm by the way, and for the most part continuing to us very comfortable health; and I think I have enjoyed in some good degree His spiritual presence. I am more and more impressed every day with the greatness and exceeding richness of the blessings God is pouring down upon us. Surely we must be most ungrateful if our hearts are not full of love and gratitude towards Him who is so rich in mercy. It would be most gratifying to me if I could know that He has been equally kind to you; but after receiving so many tokens of His favor, it would be base indeed if I could not trust Him. I will not, therefore, indulge a doubt about your welfare.

"We do not know what He has in store for us hereafter, but we surely can *trust* in Him as He kindly invites us to, and if anything seemingly adverse does befall us, we may rest assured it will be for the best.

There is one thing that seems to me desirable above anything else, and which awakens my deepest solicitude and calls forth my most earnest prayers, and in this I know you share my intense anxiety; it is the conversion of our children. If God would grant us this boon, I should feel that our cup did indeed run over with His goodness, and could say: 'Now lettest thou thy servant depart in peace.' Let us, dearest, be importunate in our intercessions, and it is possible that God of His great mercy will hear and answer us."

Mr. Fairbanks arrived home about the middle of April, weaker and more exhausted than he had ever been before. But it was an inexpressible joy to him that he had reached his home, the home that he so much loved. "Now I shall quite enjoy being sick," he said. The first night after his return he said he hardly dared to close his eyes, lest he should wake and find it all a dream. At this time he had a general expectation that he would recover. Once he remarked, before his case became decided, "I do not know what Providence designs to do with me; but it will be all right. I do not feel any anxiety about it." And subsequently, when told by one of his physicians that he could not probably do much more for him, he manifested no alarm.

Soon after his arrival home, he inquired if the spring birds had come, saying, "Oh, I did so want to hear them sing the first time of the season;" but

those organs which were so delicately attuned for such music, could no longer catch the notes that were daily warbled about his dwelling. Though his ears had become dull of hearing, his vision was yet unimpaired. Several times he requested to be raised up in his bed, and to have the blinds opened, calling for his glasses, that he might look out upon the scenery which had always been a source of the highest pleasure to him. Once he said: "Oh, how I longed to see these hills when I was away!"

Once during his sickness a cloud came over his mind, and he was in doubt respecting his spiritual condition. For a time he was in great agony, and refused to be comforted; but at length he found peace that filled him with such joy that he tried to tell every one of it. "Oh, I wish," said he, "I could tell you what the Saviour has done for me." A week before he died, and when he thought his hour of departure had come, when some one offered him something, he said: "I want nothing but my Saviour. I know that my Redeemer liveth. I trust, oh, I trust. It is all sweet peace. Oh, I want to go — I want to go now. I want to see my Saviour — I cannot, oh, I cannot let Thee go. Come, Lord, open all the crystal fountains." Expressions like these, written down at the time by some one at his bedside, he continued till his strength was exhausted.

One day his almost exclusive theme was, "God so loved the world;" which he would repeat with the emphasis on different words,— "He *so* loved the world

— *how much* it was — what an *infinite* love! How could He love such a sinful race!" And then changing the accent, "He so loved the *world*, the *whole* world, everybody, that whosoever believeth might have eternal life. Oh, why will they not all believe? why will they not all love Him?"

The few last days of his life he seemed to lose sight of himself in his anxiety for his family, his friends, the Church, the Sabbath school, and particularly for the young men of the Village.

His last words were addressed to his companion, — "May the Lord support you." He died on the 15th of May, 1855.

His death was greatly lamented by a large circle of friends who knew his worth, not only on account of their own personal loss, but because the plans he had formed for greatly increased usefulness must fail.

Large numbers gathered at the funeral service, during which the places of business and the schools were closed. And as the last rays of the sun were resting on the hills upon which he had so often looked with delight, loving friends bore him to his resting-place, and laid him in the quiet spot which his own fine taste had selected.

At the time of his death Mr. Fairbanks was President of the Passumpsic Bank, the Vermont Education Society, the Caledonia County Bible Society; and, a few days before his death, he was elected one of the Vice-Presidents of the American Peace Society, in the place of the late Rev. Dr. Merrill, of Middlebury,

Vermont. But he never valued place and office unless they came in the way of duty. Though requested to allow his name to be used for the State Senatorship, and for Representative to Congress, he promptly declined. In the words of the Roman historian, — "The less he sought glory, the more it followed him."

Mr. Fairbanks was generally in delicate health; this at times caused a depression of spirits which made him less demonstrative than he otherwise would have been. He had few popular elements of character, as a stranger would estimate them; but he had the elements of the truest and most lasting popularity, — an unfaltering devotion to the best interests of man. He had a warm heart, that beat true to everything that was noble; but this warmth was indicated more by acts than by words. His friends who knew him, loved him with a tender and ardent affection.

It has been often said of him that he never had an enemy. He was so true and disinterested in all his intercourse with men, so free from all intrigue and the petty artifices by which men too often seek to accomplish their purposes, that he at once gained confidence, and never lost it. His delicate and quiet attentions to his friends were so carefully rendered, that there was never suspicion of neglect nor ground for coldness. How kindly he alludes, in a letter to a friend, to what no one but himself could have construed into an appearance of neglect: "I feared, before I left home, and have thought much of it since, that you might think me forgetful of you, as

circumstances seemed to prevent that frequent intercourse which might have been mutually anticipated. It has occasioned me much anxiety lest I should, in consequence, lose some portion of your esteem; but I hope this may not be the result, and that the future may prove more auspicious for social intercourse than the past."

His friendship for children and his interest in all that pertained to their good formed a prominent feature in his character. His gentleness drew them around him and won their affection. He was unwearied in his efforts to benefit them. His mind was fruitful in devising means to cultivate their moral and intellectual powers. At one time, when absent from the Sabbath school, he addresses the children through the "Well-Spring;" at another, he sends them a direct communication. How often in his journeyings does he remember the Sabbath school, and speak of his interest in its members! The warm-hearted letters to his own children are but illustrations of his love for others.

The following is a characteristic letter to a little child who was not at the time old enough to appreciate its value:

"My dear little Nephew:

"I can hardly claim an acquaintance with you, though I have seen what was once a part of you. One of your soft dark locks has found its way into this hyperborean region, and has had numerous encomiums passed upon it by your numerous congeners

of the tribe Fairbanks. I wonder not a little that you should venture into the world at a season so cold and uncomfortable; but have good cheer, for bright days and warmer, I trust, are in store for you. We bid you welcome to our world, such as it is, to our homes and our hearts; and we shall humbly pray to our Great Father that your stay may be long, and your life a happy and useful one. But, sharing in the common lot, you will do well to expect the bitter with the sweet — occasional clouds with the sunshine. Storms must sometimes be encountered on the voyage of life; but with a brave and true heart, an attentive study of the chart, and a firm and steady hand at the helm, with a confiding reliance on Heaven for favoring gales, you will at last be wafted into the port of Peace for which we are all steering, and where we hope to enjoy perpetually serene skies and blooming spring; where, also, we hope to meet a great host of pure and happy beings with whom we shall sing in concert the praises of Him who has loved us and redeemed us out of all nations to be His children.

"A host of your namesakes here wish to be kindly remembered to you; and they also congratulate your father and mother that a kind Providence has placed in their hands another pledge of His favor to them.

"In due time we shall hope for a more intimate acquaintance with you, and a pleasant communion of thoughts and feelings; until then please accept much love from your affectionate uncle,

"J. P. Fairbanks."

Mr. Fairbanks's love for the Sabbath was beyond that for all other days. It was his delight. In his letters no topic is more frequently alluded to than the "precious Sabbath." When he could enjoy its sacred stillness undisturbed, it was to him more than a symbol of heaven, — it was a foretaste, almost the fruition of its rest. The desecration of the day, which he was too often compelled to witness, was always deeply painful to him.

Other characteristics might be dwelt upon: the strength of his attachment to his home, and his devotion to its happiness; his sensitiveness in making his example and influence right even in little things; his Christian patriotism; his love of nature in its varied aspects, its beauties, and its grandeur; his delicate and appreciative taste; his wisdom and foresight, his calm and sound judgment, fair-mindedness, perseverance, and steadiness of purpose; the spontaneousness with which he did every duty; his integrity, guilelessness, and simplicity; the uniformity and completeness of his piety, his humility and profound reverence for everything sacred; — those who knew him will at once recognize all these as prominent elements in his character.

In the record now given there has been a studious effort to avoid any coloring or over-estimate of his character and services; it is a simple narrative of facts, corroborated either by his letters and other writings, or by persons intimately acquainted with him. It is the painful conviction of the writer that

the portrait here presented gives but imperfectly the fulness and beauty of the original.

The estimate of his character as given by others will form an appropriate close of this Memorial. The emphasis with which their views are expressed, and the entire agreement in them all that he was a man of uncommon worth, are especially noticeable.

" In accordance with previous notice, the members of Caledonia County Bar held an adjourned meeting at the Court-room, on Friday, 22d instant, for the purpose of expressing some suitable tribute to the memory of Joseph P. Fairbanks, Esq., recently deceased. Hon. Charles Davis presided at the meeting, and G. A. Burbank, Esq., acted as Secretary.

" The following appropriate resolutions were read by J. D. Stoddard, Esq.:

'*Resolved*, by the members of the Bar of the County of Caledonia, That we have heard with a sad and painful interest of the recent decease of Joseph P. Fairbanks, Esq., of St. Johnsbury, recognizing as we do in this affliction the loss of a most useful, modest, worthy man, — a man of sterling talents, of unerring judgment, of tried fidelity to every duty, — a man of unfailing loyalty to every virtue, true ever to his neighbor, to his friends, to the community and society about him, to his State, to his country, and to his God.

'*Resolved*, That we regard it as an honor to our-

selves to extend to the near relatives and friends of such a man, so deeply endeared to all, the sincere and heartfelt sympathy inspired by the recollection of the pure and true life he lived; and that we direct the Secretary of this meeting to present to his family this expression of our sentiments.

'*Resolved*, That the proceedings of this meeting be presented to the Honorable County Court now in session, with a request that the Clerk be directed to preserve the same among the minutes and records of the court.'

" Mr. Stoddard accompanied the presentation of the above resolutions with some very appropriate and feeling remarks, eulogistic of the deceased. We regret that he has omitted to furnish us a sketch of them for publication. He was followed by S. W. Slade, Esq., the report of whose remarks we have been favored with, as follows:

' Mr. Chairman, — I had been informed, and supposed until now, that on a recent occasion, when I was unavoidably absent, my brethren had expressed their feelings upon the subject now before them. On account of my engagements in court this morning, I have but this moment been made aware of the object of this meeting. Of course I am destitute of all preparation for any participation in these proceedings. But I cannot refrain from rising to second the resolutions just read, and to give to them, as I do, my entire assent and approval. I cannot, like the gentleman who has preceded me (Mr. Stoddard), speak from

any personal knowledge of the early career of our deceased friend. My acquaintance with him has been comparatively of recent date. I know as a matter of history that in youth he was industrious and studious, and sustained an unblemished reputation. He chose the law for his profession, and early in life, with his mind well stored with the fundamental principles of the common law, he was admitted to practice at this Bar. He continued in the active practice of his profession, and I believe with good success, for a few years only, when he became connected with the celebrated manufacturing establishment of the firm which bears his name. From its profits, mainly, he accumulated an ample fortune, remaining a prominent and important member of the firm until his death.

'I choose to speak of him as I knew him. He united in himself, to an eminent degree, the severe student and the thorough business man. Few men among us had acquired such a variety of knowledge. With our best literature, with history, both sacred and profane, universal geography, politics in its proper sense, and the various departments of business, he was remarkably familiar.

'But it is on his moral and Christian virtues that I desire to dwell. In all the worthy, benevolent, charitable, and useful enterprises of the times, he felt a lively interest, and contributed liberally for their advancement. In his intercourse with men he was always modest, courteous, and kind, never treating the opinions of others with disrespect, but ever charitable

towards those with whom he found himself unable to agree. He never resorted to deception, concealment, or intrigue, for the accomplishment of what he conceived a worthy object, but maintained his views frankly and openly, trusting in their merits for success.

'He was my neighbor, my friend as I believe, and had been my patron and my client. I believe his ruling desire was conscientiously to discharge his whole duty, and I am not aware that I ever heard his honor, honesty, or integrity impugned or questioned. There can be no doubt that the early study of the law, which is defined to be a rule of conduct, is calculated to aid in imparting solidity to traits of character like his. I do not utter these words of eulogy because it is popular or fashionable to speak thus of the dead, but I appeal to the record of his life as my witness to verify their truth.

'In the prime and noonday of his manhood he has been cut down. But the value of his life and example is rarely equalled by those who have attained much riper years.

'That life is long, which answers life's great end.'

"Mr. Slade was followed by Bliss N. Davis, Esq., who, in a very brief but happy manner, dwelt upon the exemplary character of the deceased, as being worthy of imitation by every member of the Bar.

"Theron Howard, Esq., also made a few appropriate remarks." — *Star.*

" The gentleman whose name heads this article died at his residence in St. Johnsbury on Tuesday of last week, the 15th inst. In this affliction, our State has lost another of her most talented, accomplished, and useful citizens. In every circle he was beloved, and to every honorable department of life he was an ornament. Educated for the profession of the law, his large and critical mind was of incalculable importance to the business firm of which he was a member. And though the immense labors of their scale manufactory would engross the time and attention of men even of much more than medium ability, the subject of this imperfect notice never passed by indifferently an object of charity, or failed to bestow the rich counsel of his generous and Christian mind. He rose in the world from the ordinary walks of country life, unaided and in swift progression, a bright and distinguished light in financial and social circles. His fellow-citizens have repeatedly honored him with their suffrages, for which he was duly grateful, but which he neither sought as a politician nor used as an aspirant merely. Several years he held a seat in the General Assembly, where he ranked high as a legislator and debater, and with whose members his influence was unusual and flattering. His scrupulous integrity and habitual urbanity gave him great influence over those who enjoyed the pleasure of his acquaintance. Up to his death he was President of the Passumpsic Bank, and was largely connected with many business enterprises in this and other States; the death, therefore, of

Mr. Fairbanks is a public calamity. And when a public benefactor is removed, it is a gratification to pay a fitting tribute to his memory. But in this event we feel that words from any source are little needed. In the centre of hundreds of grateful hearts, in the growth and beauty of the town now mourning their loss, in the widespread and progressive moral and religious sentiment of our happy State, — better far than eulogies, though their words were golden, than bronze statues or marble monuments, — his image and memory are forever embalmed." — *Vermont Paper.*

"From a brief personal acquaintance, and from a long previous knowledge of this gentleman through an intimate friend, I had formed a high opinion of his character. He was indeed one of Vermont's noblest sons, — a man of tried worth and ability, and associated in the memory of all who knew him with whatever is honest and of good report.

"He was educated for the profession of law, but found the extensive business of the firm more congenial to his tastes. Unobtrusive, gentle, sedate, and quiet in his manners, he was also very thorough and efficient as a man of business.

"It was owing to his enterprise that the ship-canal at Sault St. Marie, connecting Lakes Superior and Huron, was built by an Eastern company; and in all his transactions his views were enlarged and comprehensive.

" But the crowning virtue of his character was that charm of goodness which seemed like an atmosphere about him, and which brought within its influence all with whom he had intercourse. It is a fortunate circumstance for a community when, like that at St. Johnsbury, the leading minds are always on the right side ; they have shown how much good can be accomplished by a few persons." — *Western Paper.*

" In the death of Mr. Fairbanks, his family and friends sustain a severe bereavement. Our community feel that a good, true, and faithful man has been taken from our midst ; and, verily, mourners go about our streets. He was unobtrusive, but foremost and effective in every good work. His aim in life was to do good. Therefore, in every enterprise for the promotion of the spiritual, moral, and temporal well-being of his fellow-men, he contributed largely of his means and personal influence. And though his work on earth is done, the savor of his name will long survive. In his daily life the perfection of beauty shone forth with a lustre seldom eclipsed by living men ; consequently the influence of his example was powerful, and the circle of his friends limited only by the extent of his acquaintance.

" We will not attempt to write his obituary. Some other person, better acquainted than we are with the facts relating to his life and its purposes, will, we presume, prepare a more extended and proper tribute to his memory ; but our own appreciation of his worth

would not permit us to suffer the painful occasion to pass without this brief allusion to the many and rare excellences of his character." — *Caledonian.*

" This community has suffered a severe loss by the death of Mr. Joseph P. Fairbanks, who died on the 15th instant, after a long and distressing sickness. Of him, as truly as of any other man that ever lived, it might be said, —

> ' None knew him but to love him,
> None named him but to praise.'

He well deserved this universal love for his rare and excellent qualities of mind and heart. It might almost be said of him with truth what a modern writer says of a fictitious character: ' A spirit so blameless and placid, that we might almost think it had only been sent here because it is a greater joy to be a man and know by certain experiment the mystery of redemption, than to be satisfied with such knowledge as the sinless in heaven can gain. It is happy for us, amid the dark records of common lives, that here and there God permits us one such man, born to be purer than his fellows, — so much lower than the angels that the taint of native sin has come with him into the world, — so much higher than they that the mantle of the Lord has fallen upon him, and he stands accepted in a holiness achieved by the Master and King of all.' His modesty, meekness, and humility were not the least praiseworthy of his virtues. His burial took place yesterday, and was attended by a very large

concourse of people from this and the adjoining towns. The schools and all places of business were closed, and the whole community joined in the last tribute to one whom they most sincerely respected and loved." — *Vermont Paper.*

"Others have been providentially in positions requiring what seems to the world a more exclusively religious activity; but we have known none who appeared more entirely devoted to the service of Christ, or who aimed with more constant meekness and gentleness to do *all* for the glory of God." — *Vermont Chronicle.*

The following was published in one of the papers, and is an extract from a private letter of a gentleman, formerly a resident of St. Johnsbury:

"It is with sorrow that I see in the last 'Journal' the announcement of the death of Joseph P. Fairbanks. There are but few men that Vermont could not better have afforded to lose. A somewhat intimate acquaintance for the past few years had led me to esteem him as, all things considered, I esteem no man living. He was, indeed, to my mind, *all* that a man should be, in uprightness, integrity, benevolence, and true piety. His life seemed to fulfil the letter and the spirit of the requirement, 'to do justly, to love mercy, and to walk humbly with God.' I could fill a volume with encomiums upon his many virtues, but it is unnecessary."

A gentleman of Vermont who knew him well writes thus in the "Congregationalist" (October 23, 1857): "He was better beloved and more useful in life and more lamented in death than any other layman that Vermont ever produced."

An eminent clergyman of Massachusetts says of him: "We know that there were but few like him; so modest where he had a right to be assuming, so diffident where he might have been confident, so self-distrustful where all others knew he had a right, as evinced by a consistent life, to feel sure. But it is the grace of God that enabled him to live and die, leaving the light of an example and influence of a good name, which will be a precious legacy to his family."

The following is an extract from a letter of a gentleman in Vermont to a resident of St. Johnsbury:

"I had heard of the death of Mr. Fairbanks the day before the paper you so kindly sent reached me. I can hardly remember when my heart has been made more sad than at that distressing news. He was indeed a model man; no one had a higher place in my esteem. I had known him from boyhood; and, though but a year or two his senior in age, I had stood in the relation of a teacher of Latin to him when keeping district school in St. Johnsbury. Then I found that he had a mind of no common order.

His loss is a severe one to the Church of God, to the neighborhood, and above all to his family connections. His death has made a vacancy which few that I know are fitted to fill. His amiable Christian deportment, always one and the same, would win every generous heart.

"To you, who knew him better than myself, I need not speak of his excellences; but to express my mind in a word, I do not know — all in all — his superior. His piety was of that every-day cast, interwoven with all his existence."

The estimate of a former pastor should not be omitted. "I know not who there is," he says, "now among the living, who has possessed himself of such a measure at once of my grateful affection and of my unqualified esteem and admiration. His death will create a great void to you, to me, to very many. I indeed esteem, revere, and love the man, so as I esteem, revere, love, scarcely any other upon earth."

One who long knew Mr. Fairbanks, in every relation of life, thus expresses his estimate of him: "Among all my acquaintance and friends, I remember few, perhaps none, who seem to me to have adorned life with so many *sterling* virtues, accompanied with the 'ornament of a meek and quiet spirit,' as Mr. Fairbanks. In all his relations he was a model man. Not perfect, for he was human; but yet so exempt from the common failings of ordi-

nary men, and, in his attainments, so far above the aspirations of ordinary Christians, as to make his character an example eminently worthy to be studied, to be admired, and to be imitated. The lives of such men are the jewels of the Church, and their record and portraits should be preserved for the instruction of both the Church and the world."

THE END.

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